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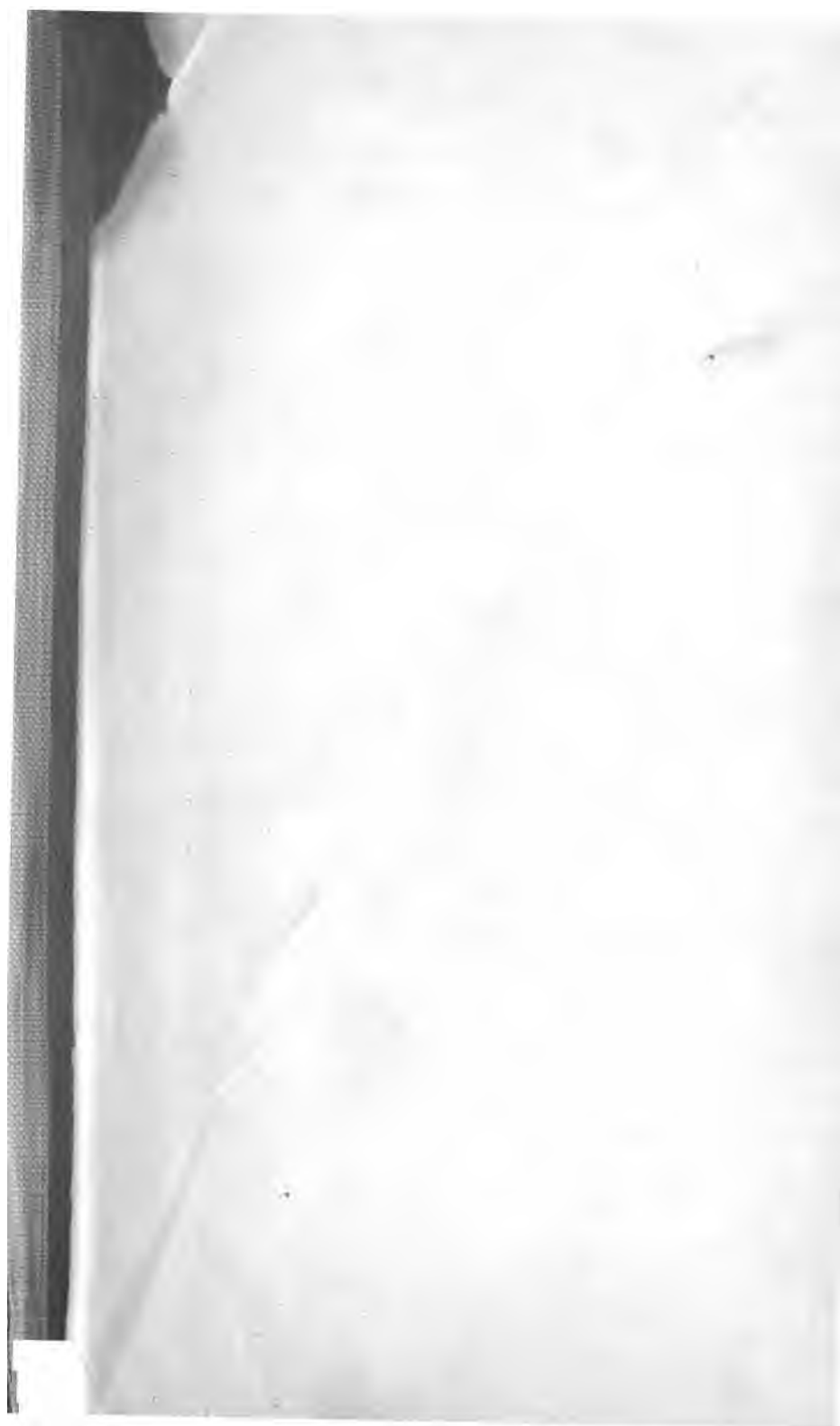
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JOB

HIS OLD FRIENDS AND HIS NEW FRIEND

ALSO

A STUDY OF WHAT
THE BOOK OF JOB MEANS SPIRITUALLY,
TO ALL MANKIND

BY A PLAIN MAN, WHO HAS ABOUT FINISHED
WITH WHAT IS CALLED BUSINESS, AND
WRITES FROM EXPERIENCES, NOT
ENTIRELY UNLIKE THOSE OF

JOB

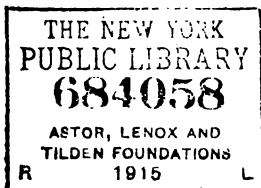
Published from a thankful sense
of duty which the writer owes
to God our Father, to Christ our
Saviour, and to our fellow men.

By JOHN S. HAWLEY

"LET YOUR LIGHT SHINE"

Fifth Thousand

Press of
FRYE & SMITH
San Diego, Cal.



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San Diego, California

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ROY WEN
CLUB
YASSEL

ROY WEN
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MISTAKEN JOB

Wandering in the wilderness—
Worshiping the worldly god—
Deceived by Behemoth—
Overpowered by Leviathan—
Finally sees the guiding light of Spirit and becomes

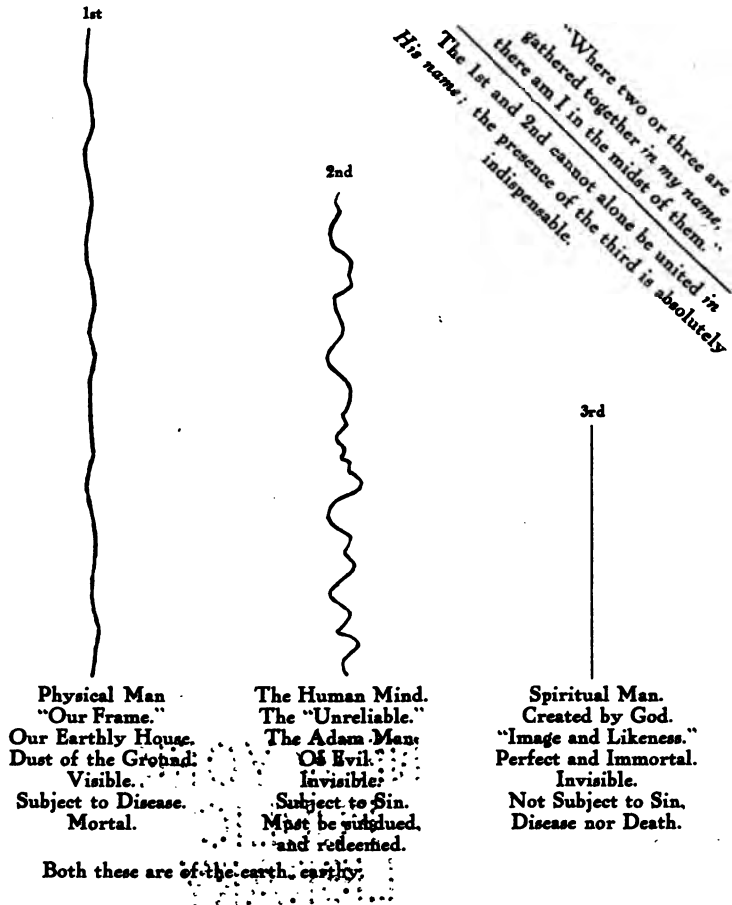
REDEEMED JOB

Purified through suffering—
Chastened through experience—
Awakened by the forerunner—
Instructed by the Voice—
—lastly exemplifies and illustrates

REGENERATED MAN, "BORN AGAIN"

Redeemed, and made free through Truth—Spirit.

*"Ye shall know the Truth—(Spirit)
And the Truth shall make you free!"*



PROPORTIONAL MAN; HIS SELFHOOD.

This idea is derived from an experience that came to the author in his early life, though not then comprehended. It is supported by observations and recollections during seventy years, while controlled by the "Unreliable."

Spiritual Man, does not plan, scheme or plot, but his thoughts are in accord with Spirit, God, whose likeness he is.

EXPLANATION.

1st Line—Fleshly man; man that is born of woman; of few days; flesh and blood; the temporary home of both the human mind and the Spiritual Man; the house which neither sees, hears nor understands; the “flesh which profiteth nothing;” like a cancelled envelope; rubbish after having served its purpose. (Ps. 103: 14, 15, 16.)

2nd Line—Reasoning man; the schemer; the unlikeness of God; the Adam-man—married to a part of his own humanity (his “rib”); the carnal mind, not subject to the law of Good; the blind assuming to lead the blind; the Sinner; the Cain; selfish; crooked; impure; presumptuous; changeable; a temporary usurper; sometimes right, but more frequently wrong; placing “knowledge” before wisdom; boastful; proud (See 1st Tim. 6:4 and 5);* willing to confer with Satan; seeing his wants but not knowing his needs; “darkness rather than light”; a dealer in troubles; a money changer; developing and decaying, as the man of dust, for he is born of the flesh and would defile the temple of the living God. This is the “unreliable” self.

The 1st and 2nd lines relate to humanity—that is, the human body and the physical senses.

3rd Line—The Real MAN, having Life eternal; the image and likeness of God; the “inner man”; “Spirit”; the perfect and immortal; the apparent “sleeper” that must be awakened; the new man; the True Man; the Christ-like element which must have dominion over

*He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. Perverse disputes of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. (1 Tim. 6:4-5.)

all, from the "fish of the sea" to "every creeping thing that creepeth upon the earth!" (Gen. 1:26.) "Thy righteousness and Thy judgment" (Ps. 37:6), which must be developed; the reflection of **Life; Spirit; Truth**. This is the "**reliable**" self.

As man advances in the "Truth that shall make him free," the 3rd line will be the **enduring**, and finally will illustrate the Bible declaration, "the last shall be first." To the **Real Man** belongs Spiritual sight and hearing.

"The first man is of the earth, earthy; the second man is the Lord from Heaven." (1st Cor. 15:47.)

The true lesson of this concept is the superiority of the Spiritual over the material; of Wisdom over knowledge; of Truth over theory. Spiritual wisdom, comes through inspiration and revelation, a divine source, always unerringly true; from Spirit, which is God. So has it been from the beginning even till now!

It should be man's sincere desire and prayer, that his reasoning element should give place to that which is Spiritual. "The Kingdom of God is at hand", said John. "Where? Where?" says the reasoner. "I see it not!" But the **Master** says, "The Kingdom of God is within you!"

Look for it there! Your Spiritual eye, may behold it, and your Spiritual ear, may hear its voice.

THE PROUD—"UNRELIABLE."

The Deviator. "His Days Are as Grass."

Human knowledge, comes from a human source called thought, against which Jesus warns mankind in the Sermon on the Mount, (Matt. 5:37; 6:27-34). This **thought** is the fruit of the tree of knowledge, and

though it clothes itself with what it is pleased to call **learning**, with its numberless offsprings and subdivisions, yet is it unsubstantial, because it is liable to change, and therefore uncertain and not to be depended upon. Many things which it considered in the past as truths, it now regards as fallacies. Even the mind of the greatest human philosopher is often mistaken, and when it quietly looks at itself in the mirror of truth, it beholds its own deformity. The thinking man (human) "is of the earth, earthy." He is the counterfeit of truth; human will, would bandage the eyes of truth. His aim is not freedom, but slavery to the senses. He claims to be king of the earth.

It is plain that the human body is but "our frame". (Ps. 103:14.) All will admit that there is no consciousness in flesh or bone, apart from what we call mind.

Can we not distinguish between the fleshly or **human mind** that is within us—and the **Spiritual mind** which men often speak of as the **Soul**? We can comprehend to an extent, something of the workings and methods of this human mind; but of Soul, how little we understand! And yet who would be willing to be without this higher element?

Paul testifies to the absolute separateness and difference between these two varying elements that war for control.

"The wisdom of this world, is foolishness with God: for it is written, he taketh the wise in their own craftiness:"*—"The Lord knoweth the thoughts of the wise that they are vain." "Your faith should not stand in the wisdom of men, but in the power of God."

*This is from Job, 5:13, but quoted by Paul in 1st Cor. 3:19. This shows that Paul studied Job.

Throughout the writings of the prophets and apostles and throughout the wonderful revelations that are given to us through the testimony of inspired Paul, the predominating idea of that which is Spiritual, over that which is physical or mental, is more and more unfolded to those who really study the sacred pages of the Bible.

"It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . Hath not God made foolish the wisdom of the world?" (1st Cor. 1:19-20.)

And above all are the distinct declarations of Jesus the Christ whose words were "Spirit and Life!"

Let him who criticizes the diagram on a page preceding, try to make one, that shall be more correct. It may be possible; though the writer hereof is unable to accomplish it. **Please remember**, it is sketched out only for comparative illustration, to plain readers and lovers of the Bible. Absolute correctness, is not claimed.

PREFACE

Let me not be presumptuous. Let me not depend only upon opinions formed within my own human thought. Let me be not governed by selfishness, nor a willingness to disregard the opinions of others, whose beliefs are expressed in earnestness and sincerity. Neither let me insist on my own correctness. Rather do I pray for guidance, from a source higher than human understanding. While desiring to be considerate to all who have sought or are seeking a true understanding of the Bible, I am unable always to agree with them; therefore it becomes my duty to reply: "Let us choose to us judgment; let us know among ourselves what is good." (Job 34:4.) I have listened to them for many years, and will be thankful if they will listen to me, while I do my best to explain a concept of the meaning of one of the books of the Bible, which differs somewhat from theirs.

This I **know**. Within the past seven years, events have come into my experience that are of great importance at least to me, though only in part understood. Whether they may or may not be of use to others, is of course, for them to decide.

Nearly all Christians have read the Book of Job. Some peruse it from a sense of duty and gain almost nothing therefrom. Some read it through curiosity, as we look at beautiful scenery and become more interested. Some of the learned, consider it only a poem.

But the man who really studies it from an earnest desire to learn its meaning, will be abundantly repaid for whatever time he may devote to it. No man can comprehend it, except through earnest application.

A philosopher writes of philosophy, though never claiming to fully understand his subject. An electrician speaks of electricity, while realizing he knows only the rudiments of its force. A chemist observes certain effects, but can only partially explain them. So also a student of the Bible, or one of its grand books, must confess that he comprehends but a part of its meaning. However, there always may be value in honest deductions. No man can claim perfection, but improvement is open to all.

Those who read the Book of Job, and even those who desire to study it, are apt to look for its grandest lessons in the arguments and sayings of the subject and his three old companions, in which there is so much to engage attention; so much of reasoning, so many comparisons, so many aphorisms, and so large an amount of good advice withal. Absorbed with thoughts of these and perhaps a little wearied with them, they are inclined to hurry through what is said by the young man Elihu, and are unconsciously impressed with the idea that he merely continues the reproving sayings of the older men.

Such readers or students fail to comprehend this ancient forerunner, who was sent to speak "in God's stead," (Chap. 33:6). So far as I know, this affirmation of Elihu is either denied or ignored by practically all sectarians. Those who so deny or ignore, have a right to their opinions, but the writer can neither agree with

them nor admit their value, for from such careful study as is possible for him, comes the belief that the grandest words of instruction in the book of Job, are found in the words of Elihu, and in those which followed from the Voice "out of the whirlwind." There also comes to him the further belief that the book of Job allegorically illustrates and exemplifies the coming of the Christ, to man and mankind, in all ages; the forever Christ who was "before Abraham" and "before the world was." In this view the book (or poem) may be justly considered as a dramatic prophesy of the coming of the Master; the coming of the Saviour!

Furthermore, I believe the book typifies the regeneration and final redemption of all of Adam's mistaken and sinning race, through the discernment and realization of the ever-present influence of that power which comes to man from God (Good), through the Christ—the Saviour who said, "Lo, I am with you always, even unto the end of the world." This influence, to human eyes unseen and by human understanding scarcely recognized, is only developed through a Spiritual awakening, such as came to Job from the wonderful speech of Elihu, whose inspired words were far in advance of those who had preceded him. This culminating speech enabled Job to discern the voice of Truth. But Jesus said, "Elias truly shall first come."

Perhaps even those who have tried to read and study the Bible with closest care, may incline to pass lightly over the speech of Elihu, because he begins in a manner so boyish and unassuming. He expresses modesty, sympathy and kindness, which gracefully change to steadiness and firmness, as he answers the

four older men, with "knowledge from afar," which soon engages their amazed and attentive interest. And as he proceeds this interest increases. And so, even in this age, those who will read, and carefully study the chapters of the book of Job from the 32nd to the 37th, inclusive, may indeed find a **forerunner** of the understanding of Spiritual Truth, a gleam of dawn, which precedes and portends the coming of day. Even as this dawning came to Job, thousands of years ago, so it may come in every age to the sincerely earnest seeker for Spiritual light, which "shineth in darkness; and the darkness comprehended it not." For as John the Baptist was a surprise to the Rabbis, Priests and Scribes of his day, who could not comprehend him but yet stood, in awe of him because of his acknowledged Spirituality, so were Job and his old companions "amazed" at the effrontery of Elihu, who spoke with more authority than they had ever witnessed.

They were "amazed" that a mere youth or boy, could utter words flowing forth from a Spiritual source. Perhaps even this Spiritually guided herald, with a message from on high, was "amazed" at the expressions of his own lips and tongue!

In publishing this book, it is right to say that any man who has encountered and survived suffering, pain, discouragement and despair, "so that his life abhorreth bread," and "which long for death, but it cometh not," should be better prepared to study and comprehend Job than those who have not passed through such conditions. The school of experience closes not its doors. My reason for this undertaking is to bring out an understanding of the book, which is built upon and sus-

tained by **experience**, even more than by study, and grander far than experience is **revelation**.

It is said that there is a certain amount of selfishness in every human act. I will not deny the assertion nor waste time in considering its truth or untruth. But this I am happy to realize, namely: if selfishness has anything to do with my motive, it is only in minimum proportion. For, to all human appearance, I am an old man, well past "three score and ten." My brothers, most of my old friends, and all of my cousins (of whom there were about fifty) have passed beyond this stage of existence, and I am left standing alone, like an old tree—though with still a few green leaves.

Where are these associates of my younger days? Am I given a possible reminder of them in the words; "He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up"? (Ps. 91: 11-12.)

I have little or no ambition for personal advancement, neither does "poverty or riches" disturb or influence me (Prov. 30:8). I am better off than the great bankers and capitalists of Europe or America, for I have enough, while they have too much. Pity these poor men! Accumulating superfluous money is worse than gathering garlands of weeds. Aye, far worse, for the weeds would not be likely to do harm, but such money may be a curse.

So far as I can understand, the motive for publishing this book is unselfish and springs purely and happily from a desire to benefit my fellow man. With such resources of language as are herein embodied, I have endeavored to do my duty. I appreciate theology, the

churches, schools and colleges, in that which is practical and useful, to the end that "all things be done decently and in order." Nevertheless, the needs of humanity are not fully met today by pulpit oratory, or literary pride, which not infrequently draw their votaries away from obedience to the first commandment. Human intelligence is running away with itself. Human intelligence has little or no regard for Spiritual Truth!

But if a man shall speak or write solely from sincere desire to do that which may be useful, I believe he will not only do his best, but he will be aided through ideas that come from the infinite source of all good. His earnest and unselfish **desire** for betterment to all, is a constant prayer. And more and more, as he proceeds, will he depend upon and be aided by, this steadfast **desire**; which is more than human.

Just what influence has induced me to work in this field, I cannot describe; but I am conscious of support from an honest endeavor to labor for the right. The work has been done mostly in the early hours of the morning, and has been a pleasant experience.

Criticism, always looking for defects, will, of course, find them. That they are many, is indeed more than probable, for no book is perfect. But hoping and trusting in the Divine Power, I also hope and trust that those readers who are looking for the good and true, will not be entirely disappointed. Let us all try to get on the right side of things.

THE AUTHOR.

The book divides itself into four parts :

First, the story of human troubles.

Second, the story of human reasoning.

Third, the dawning of Spiritual light.

Fourth, the unfolding of spiritual understanding with its Divine, unerring and unmistakable proof of the vast superiority of that which is Spiritual, over that which is obtained through or by human reason.

This is the grand lesson, of regenerated Job, to mankind !

THE BOOK OF JOB

CHAPTER 1.

THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that *there* is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

CHAPTER 2.

A GAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him

not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him for they saw that *his* grief was very great.

CHAPTER 3.

AFTER this opened Job his mouth, and cursed his day.

2 And Job spake, and said,

3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves.

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 Which long for death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAPTER 4.

THEN Eliphaz the Temanite answered and said,

2 *If* we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking.

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is not this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly:

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

CHAPTER 5.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither is *there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground:

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* for thy good.

CHAPTER 6.

BUT Job answered and said,

2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

14 To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away.

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, ye overwhelm the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident unto you if I lie.

29 Return, I pray you, let it not be inquiry; yea, return again, my righteousness *is* in it:

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

CHAPTER 7.

I *S* there not an appointed time to man upon earth? *are not* his days also like the days of an hireling.

2 As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward* of his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no *more*; thine eyes *are* upon me, and I *am* not.

9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my life.

16 I loathe *it*; I would not live alway: let me alone; for my days *are* vanity.

17 What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

CHAPTER 8.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things*? and *how long shall* the words of thy mouth *be like a strong wind*?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we *are but of* yesterday, and know nothing, because our days upon earth *are a shadow*.)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be a* spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

CHAPTER 9.

THEN Job answered and said,

I know *it* is so of a truth: but how should man be just with God?

3 If he will contend with him, he cannot answer him one of thousand.

4 *He* is wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars hereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, but I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time to *plead*?

20 If I justify myself, mine own mouth shall condemn me: if *I say*, *I am* perfect, it shall also prove me perverse.

21 *Though I were* perfect, yet would I not know my soul: I would despise my life.

22 This is one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who is he?

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*:

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If I be* wicked, why then labour I in vain?

30 If I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes, shall abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there any days man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him; but *it is* not so with me.

CHAPTER 10.

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked ?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are thy days as the days of man? are thy years as man's days.*

6 That thou enquirest after mine iniquity, and searchest after my sin ?

7 Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hast preserved my spirit.

13 And these *things* has thou hid in thine heart: I know that *this is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been! I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light is as darkness.

CHAPTER 11.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God ex-acteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof is longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

12 For vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember it as waters *that* pass away:

17 And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

CHAPTER 12.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these?

4 I am *as* one mocked of his neighbor, who calleth upon God and he answereth him: the just upright *man is laughed* to scorn.

5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand is the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient is wisdom; and in length of days understanding.

13 With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to stagger like a drunken *man*.

CHAPTER 13.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also *shall be my* salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who is he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

CHAPTER 14.

MAN *that* is born of a woman is of few days, and full of trouble.
2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days, *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought and the rock is removed out of his place.

19 The waters wear the stones: thou wastest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAPTER 15.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before God,

5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which is not in us?

10 With us *are* both the grayheaded and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he which* is born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it*:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for the sword.

23 He wandereth abroad for bread, *saying*, Where is *it*? he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompense.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

CHAPTER 16.

THEN Job answered and said,

2 I have heard many such things: miserable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should asswage *your grief*.

6 Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me*: and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

17 Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* on high.

20 My friends scorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When a few years are come, then I shall go the way *whence* I shall not return.

CHAPTER 17.

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow.

8 Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you all do ye return and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light is short because of darkness.

13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where is now my hope? as for my hope, who shall see it.

16 They shall go down to the bars of the pit, when *our* rest together is in the dust.

CHAPTER 18.

THEN answered Bildad the Shuhite and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare is laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hungerbitten, and destruction *shall be* ready at his side.

13 It shall devour the strength of his skin: *even* the firstborn of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his day, as they that went before were affrighted.

21 Surely such *are* the dwellings of the wicked, and this is the place of *him that* knoweth not God.

CHAPTER 19.

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there* is no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of his* enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of mine own body.

18 Yea, young children despised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26 And *though* after my skin *worms* destroy this *body* yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there* is a judgment.

CHAPTER 20.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 That the triumphing of the wicked is short, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full *of the sin* of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.


22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall* be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.



27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAPTER 21.

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, is my complaint to man? and if *it were so*, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out! and *how oft* cometh their destruction upon them! *God* distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet.

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* the dwelling places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in answers there remaineth falsehood?

CHAPTER 22.

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is not* thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou has withholden bread from the hungry.

8 But *as for* the mighty man, he hath the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is not* God in the height of heaven? and behold the height of the stars, how high they are!

13 And thou sayest, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflowed with a flood:

17 Which said unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER 23.

THEN Job answered and said,

2 Even to day is my complaint bitter: my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:

10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not delined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*.

13 But he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAPTER 24.

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the landmarks; they violently take away flocks, and feed *thereof*.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn in the field: and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, and *they* have no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, and tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning is to them even as the shadow of death: if *one* know *them*, *they are in* the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worms shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power he riseth up, and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth, yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it* be not *so* now, who will make me a liar, and make my speech nothing worth?

CHAPTER 25.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* a worm? and the son of man, *which is* a worm?

CHAPTER 26.

BUT Job answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell is naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the fact of his throne, *and* spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

CHAPTER 27.


MOREOVER Job continued his parable, and said,

2 As God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;

3 All the while my breath is in me, and the spirit of God is in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.



6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what is the hope of the hypocrite, though he hath gained when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which is with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This is the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it* is for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAPTER 28.

SURELY there is a vein for the silver, and a place for gold
where they find it.

2 Iron is taken out of the earth, and brass is molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that* is hid bringeth he forth to light.


12 But where shall wisdom be found? and where is the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It is not in me: and the sea saith, *It is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.



17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for jewels of fine gold.*

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is above rubies.*

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is the place of understanding?*

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

CHAPTER 29.

MOREOVER Job continued his parable, and said,

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;

3 When his candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 Nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I *was* eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* fresh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If I laughed on them, they believed it not; and the light of my countenance they cast not down.*

25 *I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.*

CHAPTER 30.

BUT now *they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 *Yea, whereto might the strength of their hands profit me, in whom old age was perished?*

3 *For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.*

4 *Who cut up mallows by the bushes, and juniper root for their meat.*

5 *They were driven forth from among men, (they cried after them as after a thief;)*

6 *To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.*

7 *Among the bushes they brayed; under the nettles they were gathered together.*

8 *They were children of fools, yea, children of base men: they were viler than the earth.*

9 *And now am I their song, yea, I am their byword.*

10 *They abhor me, they flee far from me, and spare not to spit in my face.*

11 *Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.*

12 *Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.*

13 *They mar my path, they set forward my calamity, they have no helper.*

14 *They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.*

15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force of *my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER 31.

[MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbor's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this is heinous crime; yea, it is an iniquity *to be punished by* the judges.

12 For it is a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (From my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then*, let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking in brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge; for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! behold, my desire *is, that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAPTER 32.

SO these three men ceased to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had spoken, because they *were* elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles.

20 I will speak that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my maker would soon take me away.

CHAPTER 33.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy words*, *saying*,

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God oftentimes with man.

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast anything to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAPTER 34.


FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise *men*; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.



6 Should I lie against my right? my wound *is* incurable without transgression.

7 What man *is* like Job, *who* drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: far be it from God, *that he should do* wickedness; and *from the Almighty, that he should commit* iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If he set his heart upon man, *if* he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just.

18 *Is it fit* to say to a king, *Thou art* wicked? and to princes, *Ye are* ungodly?

19 *How much less* to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*; that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others;

27 Because they turned back from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more*:

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.


33 *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 My desire *is that* Job may be tried unto the end because of his answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.



CHAPTER 35.

E LIHU spake moreover, and said,
2 Thinkest thou this to be right, *that* thou saidst, My righteousness is more than God's?

3 For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin?

4 I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou art; and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where is God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment is before him; therefore trust thou in him.

15 But now, because *it is* not so, he hath visited in his anger; yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAPTER 36.

E LIHU also proceeded, and said,
2 Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any*: *he is* mighty in strength *and* wisdom.

6 He preserveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life *is* among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*.

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

- 20 Desire not the night, when people are cut off in their place.
21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.
22 Behold, God exalteth by his power: who teacheth like him?
23 Who hath enjoined him his way? or who can say, Thou has wrought iniquity?
24 Remember that thou magnify his work, which men behold.
25 Every man may see it; man may behold *it* afar off.
26 Behold, God is great, and we know *him* not, neither can the number of his years be searched out.
27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:
28 Which the clouds do drop *and* distil upon man abundantly.
29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?
30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.
31 For by them judgeth he the people; he giveth meat in abundance.
32 With clouds he covereth the light; and commandeth it *not to shine by the cloud* that cometh betwixt.
33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

CHAPTER 37.

- A**T this also my heart trembleth, and is moved out of his place.
2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.
3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.
4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.
5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud.

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm when he quieteth the earth by the south *wind*?

18 Hast thou with him spread out the sky, *which* is strong, and as a molten looking glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

CHAPTER 38.

THEN the Lord answered Job out of the whirlwind, and said,
2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it.

10 And brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way *where* light dwelleth? and *as for* darkness, where is the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man is; *on* the wilderness, wherein *there* is no man;


27 To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?



32 Canst thou bring forth Mazaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of water may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we *are*?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, and abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAPTER 39.

KNOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve.

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

21 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it* is the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain *are*, there *is* she.

CHAPTER 40.

MOREOVER the LORD answered Job, and said,
2 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low, and tread down the wicked in their place.

13 Hide them in the dust together, *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* nose pierceth through snares.

CHAPTER 41.

CANST thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down.

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His scales are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

CHAPTER 42.

THEN Job answered the LORD, and said,

2 I know that thou canst do every *thing*, and *that* no thought can be withholden from thee.

3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right* like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and everyone an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.

15 And in all the land were no women found *so fair* as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and full of days.

So passed from this earthly condition of being, a mortal who, like thousands of others, had experienced extremes of what we consider prosperity and adversity—of human success and human disaster. His early life was in the agreeable sunshine of ease and abundance, but followed by disappointments and fortuitous calamities, which brought to him severest physical and mental suffering; nevertheless this was his **need**, for it was the means of bringing to him an understanding of the only true God, and so, while his human wants met with defeat, his Spiritual **needs**, were divinely supplied.

And as in the days of Job, even so in this later age, similar results, follow similar conditions. Such chastisement comes to a man of his capacity because he brings it upon himself. Suffering was the best thing that had happened to him, for it burned up his dross and purified his gold. It destroyed his folly and weakness and so brought forth his "righteousness as the light, and his judgment as the noonday." (Ps. 37:6.) Therefore his final gain, was more than his earlier loss, for not only was his own condition made better in every way—but he was enabled to help his old friends and his new family. (Job, 42:9 and 13.)

And so a man of good desires, but hampered by folly, carelessness and self, was regenerated and transformed into an instrument for doing good to his fellow men. His condition thenceforth, is grandly described in the first three verses of the Book of Psalms.

JOB AND HIS FRIENDS

CHAPTER 1.

Preliminary.

An imaginative dialogue—given as a possible illustration of what may have been thought of Job, by his contemporaries and acquaintances.

Scene:

A roadside small farm and inn, in a ravine leading from the hill country to the valley, in the land of Uz.

CHARACTERS:

Jonas, keeper of the inn, and a small farmer.

Zadok, an upper country squire and leading citizen.

Two or three herders and drivers.

Mrs. Jonas and children.

Farm animals, etc.

In the forenoon, Zadok arrives at the inn.

Jonas.—I bow to you, Zadok!

Zadok.—All greetings to you!

Jonas.—I have been expecting you for several days.

Zadok.—How is that?

Jonas.—I heard you were collecting for Job's donation,* and were coming down this way.

Zadok.—Yes, I am greatly interested in Job's case, and have been working on this line off and on for some weeks.

*For an account of Job's donation see, Job 42:11.

Jonas.—Glad to hear it. You are just the man for it. I have heard many opinions about Job, and nearly all agree that he is about the squarest man, taking all things into account, that we can reckon on. Now to me, Job and his wife seem 'bout like Adam and Eve. They had too easy a time of it when they started in, got themselves into trouble—one as bad as tother—had to get out of the garden and start over again—had to work instead of sitting 'round doing nothing; and a man will do lots of things when he's got to. I've found that out by myself! Well, how did you make out collecting?

Zadok.—Fairly; I saw and talked with nearly all the farmers in our region; some gave liberally—even camels—some gave all they could—even though only a sheep—a few gave gold. Some wouldn't do anything, and pretended they knew all about Job, and he was "no good"! How easy it is to find reasons for being mean, isn't it? Some of these same fellows used to shout for Job before he fell down. And they really knew little or nothing about him—didn't grow up and go to school with him, as I did. What are you going to do for us, Jonas?

Jonas.—I've been thinking some about that lately; thought some about giving my wife's earrings, but she said they were not solid and we would be ashamed to give such stuff. So—I—don't—quite—know—.

Zadok.—Yes, yes; I never thought there was anything very bad about you, but I always said your wife was the best part of you.

Jonas.—I guess so. Now, you know my uncle, Esdras, down at Big Flat, he is going to turn in his big

red oxen; I heard him say so—and they are as likely a pair of cattle as I most ever did see; heavy, kind, honest and well broke.

Zadok.—I know Esdras—knew him many years before you were born, and I am intending to stop over with him tonight. The red oxen will be all right; but before we leave in the morning he will turn in a couple of camels besides. If not, you tell me about it. Now, there's the herd coming down the trail. What is Jonas going to do?

Jonas (hesitating).—Well, I've got a very fine blooded goat that I've been thinking some about—and a little about that brindle heifer. Uncle Esdras says that goat is really first-class, and everybody that sees him seems to be of the same way of thinking. See how comely and lithe he is,—and what a clear eye he has—and—

(Here Mrs. Jonas calls out from the door: "Now, Jonas, you know that's a good-for-nothing goat. You just give the brindle heifer, same as I told you." And the heifer is driven away with the passing herd.)

Zadok (sitting down for a few minutes' rest before following the herd).—Now, didn't I say your wife was the best part of you? You won't be sorry for giving that heifer. You have done a kind act, and will be repaid in some way, even if you never know how. Job always was a good fellow at heart, but you mark my words, he'll be better now than he ever was before, because misfortunes will improve every man that lives through them; and he has had his share. When we were boys together, he was the brightest boy in the school, and as kind and unselfish as he was bright. He

would help all the boys who were backward—often gave me a lift on some tough problem—and he was always ready to fight, even a bigger boy than himself, for imposing on some weaker boy or underling. And this kind of work—for others—he just took delight in. And as he grew to be a young man he was just the same kind of a fellow. His father thought the world of him; but the old man was very strict and severe, and kept him along very close lines. He tried all he could to make Job as good a business man as he himself was.

But Job had his own notions, and didn't always take the old man's advice. He would often follow his own inclinations—right or wrong—no matter what the old man said or thought. He considered his father behind the times. And when his own boys grew up, they all seemed to have a corresponding opinion of him.

Now, his mother was quite different. She used to let him have his own way and about always took his part when his father scolded or found fault with him. Consequently, the old man's influence grew less and less, and this worried him till he died. And when Job came into his property he just made things hum. He was like a fiery horse without a bridle. He married, but I have heard that his wife was a very showy woman, and only helped Job to splurge, more than to be careful and considerate. Well, for a time things seemed to go along as well, or better, than when the old man was managing. She got to be more and more extravagant in every way, and Job was as generous as she was reckless. His kindness made him forget prudence. But no one seemed to realize how much he was in debt till bad luck came upon him, and then everything broke

out at once. His creditors made a regular stampede—seized and sold off all his stock and whatever he had, nor did he try to keep anything back—just let it all go. And he seemed to stand up pretty well so far, but when that hurricane destroyed the big house he had built for his eldest son—you know all his ten children were killed in that smash up—he broke down completely. Job thought the world and all of his boys and used to feel that he was somewhat to blame for their wildness, for in his younger days he himself was not as steady as might have been. And he used to think more about this whenever they had one of their drinking carousals. (Job 1:4, 5 and 18.) He tried then to straighten them out, but 'twas too late.

Well, both he and his wife took to worrying and fretting about it, and that did them no good. She went wild over it, and Job, harassed by their condition, could hardly sleep or rest. Discouragement brought disease and made him a very sick man. His wife blamed God for all their troubles, but her foolishness seemed to bring him to his senses. (Job 2:9 and 10.)

This will I say for Job, though he was not satisfied, yet he retained a strong faith in God (Job 19:25-26; also 23:10). That was his anchor—**faith in God**. But, Jonas, let me tell you something: Implicit and unyielding faith in God, even though we do not understand his dealings, is the grandest asset that any man can have, for it will be a support to him when all things else fail. And this, Job's experience has helped me to realize. He had been a man with strong trust in what we call reasoning power (or will power) all his former life, but since then a vast transformation has come

over him. He says his Spiritual eyes have been opened and his Spiritual ears have been unstopped. It seems strange but I am inclined to believe in him, even if I do not entirely comprehend his ideas; but this I will say, that since my last talk with him, I am able to understand some old things that always used to puzzle me. I want to know more about this Spiritual sight and understanding, that builds up a man both in body and in mind, as illustrated in his case.

You must have known his boys?

Jonas.—Yes, somewhat. They were mostly older than I and wouldn't hardly look at me. My father didn't have the shekels. They used to have camel races every day—to school in the morning, and back home in the evening; and I tell you, we little fellows had to clear the track and get out of the way. So did the geese and the dogs, and even grown folks, too. They were terrors! Always had liquor with them when they came, and empty bottles when they went back. Wet or dry, hot or cold, it made no difference. They kicked up an awful dust in dry weather and splashed through the mud when it rained. Sometimes one would win and sometimes another, and they often disputed and quarreled about crowding, and such like—I've seen 'em fight over it.

Jubal—we all called him Jube—he was about the worst of the lot. Well, one day he struck Marcus—he was just as bad—in the face. Marcus pulled out a knife and chased Jube all around the court and up the road, so he didn't come back till next day. I don't know how they settled it.

After they got married, I pretty much lost account

of them—only used to hear once in awhile, but I disremember hearing much good about 'em. Elon, the youngest, was about my age. As a little chap he was first rate, but I heard that when he grew up, he was about like the rest, or maybe worse, for he had more bad patterns to follow after, and that might naturally have worked against him. But I don't really know and have paid no attention to it. I've got about all I can do keepin' myself straight. And whenever I do happen to think about these more important folks—and their troubles, it makes me more contented right here on my little place. If my house should blow down, it wouldn't be apt to hurt any of us. Ha! Ha! Ha! There's some good in being poor after all.

Zadok.—Truly, yes, Jonas! There's more truth in what you have just said than men are apt to remember. Truly yes.

(They part with expressions of good will, Zadok riding down the road,—Jonas going to his farm work and wishing himself like his departing friend.)

Zadok (soliloquizing).—"Surely. It takes everything to make a world! Surely, we all have our special place and our appointed work. Surely, this young fellow, contentedly living a simple life, doing his plain duty, useful to his family and those who depend upon him—surely, he is better off than Job's boys at their best—better off than Job—and surely—better off than I! O, for contentment! But why should not I be as contented with my work as he is with his? He gives me something on which to study: a lesson to make useful. **Let every man stand in his own place, and do that work which is appointed for him.** If he sincerely

desires to know his work it will become apparent to him what he should do. How much time we waste in attempting to do that which is useless or perhaps worse—or that we are not fitted for! Yes, yes; well, so goes the world!”

A younger man than I has read this little dialogue and promptly comments as follows:

“It is too hypothetical and a mistake. Job was a perfect and an upright man. The Bible so states in the first verse of the book, and the Lord said so in the eighth verse of the first chapter.”

Granted, my young friend; and I am glad to find you are something of a student of the Bible. Also I advise, my boy, that you continue this most important study and do not delay it. Your present concept of Job may be modified. I am glad, however, for the criticism, for it show the superficial impression of many.

No living man can perfectly understand, much less explain, the deep meanings of the Bible (2nd Peter 3:16). Nor Peter, nor Paul, could see clearly. Human knowledge does not do the work of that wisdom which comes through the Spiritual channel. Nevertheless, there stands Jesus’ command, “Search ye the Scriptures.”

So let us look at the sixth, seventh and eighth verses of the first chapter of Job, which says:

“Now, there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them.”

“And the Lord said unto Satan, ‘Whence comest

thou.' Then Satan answered the Lord, and said, 'From going to and fro in the earth, and from walking up and down in it.' "

"And the Lord said unto Satan, 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?' "

"To and fro!" "Up and down!" Homeless! No Rest! (Matth. 12:43.)

The sixth verse makes it clear that Satan is **not** one of the sons of God but an intruder. He is, however, recognized by the Lord. Is not this Lord the same as the one first mentioned in the fourth verse of the second chapter of Genesis, who formed material man? Examine and consider this subject "ye wise men."

"Whence comest thou?" Sure enough! Quite an important question.

And the answer also, "From going to and fro in the earth, and from walking up and down in it." So!

And yet, this evasive and delusive excuse for an answer, is accepted by this Lord, who goes on to question and confer with Satan, as though on terms of equality. So!

We have no record of the author. But let us begin by considering who was the speaker, and to whom was he speaking; and straightway these questions come up:

1st. Does Deity confer with and consult Satan?

2nd. Does God debate and bargain with the Devil ("a liar from the beginning and the father of it") in his dealings with men?

3rd. Is God, who is love, influenced by hate?

4th. Are these the methods of Spirit, or "a Spirit"—God?

5th. Is there a perfect man in the earth?

Now, unless these five direct questions can be answered affirmatively, we have absolutely no evidence of Job's perfection or uprightness during his early days of material prosperity, except his own words. These words his three friends attributed to self-righteousness (Job 32:1). And the "suffering still continues."

Furthermore, Elihu, addressing the three "wise men" (who claimed to be better than Job, but were not so, as finally shown), gave his estimate of their friend (Job 34: 7, 8, 9), and the "suffering still continues."

Finally Job himself, when he discerns the voice of Eternal Truth out of the whirlwind of his own experience and his awakened consciousness, confesses and acknowledges, with these words: "Behold I am vile;—I will lay mine hand upon my mouth;" and still later, when his Spiritual eyes are opened, he says: "But now mine eye seeth thee—wherefore I **abhor myself**, and repent in dust and ashes." Where now is the evidence, of "a perfect and an upright man—in the earth"?

Job was possibly, even probably, about sixty or seventy years of age, when the most wonderful experience of his earthly career came to him. This may be presumed, from his having grown-up sons and daughters, living in their different houses and enjoying the flippant lives of the careless. Had he not thus passed through his allotted "three score and ten"? And if then, Job lived 140 years, (Chapter 42: 16), this would make him some 200 years of age, indicating that he was of a period earlier than Moses, who lived only 120 years.

The writer would not willingly be unjust to the memory of Job. I estimate him from a knowledge of men that I have seen and known; and from my own severe trials. I do not believe he was a distinctly bad man, nor a type of such, but that, in common with the rest of mankind, he needed the regeneration which finally came. "Experience is a great teacher!"

I have no confidence in the recommendations of that so-called lord who is supposed to have talked with the devil, and who claimed to be the master of Job. Aye! I will go farther, even though he may have had dominion over me for "three score years and ten." I utterly repudiate him! I deny his pretension!

What says Isaiah on this subject. "O, Lord, our God, other lords beside Thee have had dominion over us; but by Thee only, will we make mention of Thy name. They are dead, they shall not live; they are deceased, they shall not rise." (Is. 26: 13, 14.)

The real Master once said "The Prince of this world cometh and hath nothing in me." Who, or what is this prince?

I do not presume to **fully** comprehend the great truths of the Bible but, nevertheless, from my present light, I believe that this "prince of this world", the Lord spoken of in Job as talking with Satan, and the Lord who "formed man out of the dust of the ground", if not the same, are closely related together! And farther,—on this I stand: To believe in them as Deity, or of Deity, is to dishonor God, Eternal Good.

These so-called lords, are the "lions," "adders," and "dragons,"—which regenerated man "shalt trample under feet." (Ps. 91: 13.)

“God is Spirit;” and the overshadowing command, —itself forever Spiritual—is, “Thou shalt have no other gods, before Me.”

Nineteen hundred years ago Jesus said to the tempter, “the prince of this world”, “Get thee behind me, Satan * * * thou shalt not tempt the Lord thy God.” So says the Christ, today.

Is it difficult to see the utter falsity, of a statement that “the Lord thy God” ever conferred with Satan?

CHAPTER 2.

A Summary.

The fourth chapter of the Book of Daniel is represented to have been the work of Nebuchadnezzar, King of Assyria. There is a notable similarity between his experience and that of Job, which it is interesting to compare.

We naturally sympathize with Job. Suffering excites the emotion of pity. Superficially we regard him as a fine example of an upright man and he evidently was (or had previously been) in the full enjoyment of an excellent opinion of himself; and his much valued reputation. The historical account gives him an exalted position. His three friends apparently respect him and are very considerate in the early part of the controversy, but in their later words, when they become annoyed and angry, they charge him with swindling, oppression and cruelty. Some men, even in our day, will suggest, hint and insinuate, but get them angry and they become more reliably correct and state the facts; then, as we say, “the truth comes out.”

The writer claims to understand Job through similarity of experiences and, therefore, it follows that in showing his faults, I must admit my own and condemn myself. So let it be. Even this shall not deter me from telling the truth, for the parallel must not be abridged. Job had not been quite what he claimed to be (Chap. 29: 14). "Putting on righteousness," he gave himself credit for doing so much good to those who surrounded him, and this was probably true. How easily we refer to the great amount of good we have done, and are proud of it!

In my own case, I must acknowledge in the interest of Truth (for which I have more regard now in my seventies than in my former days), that my desire for success in business controlled me more than any other motive. This willingness to favor one's **self** is a knave that whispers at the ear of every business man. Let him not forget this! And also let him bear in mind, that all the good he may do for humanity, will not justify him in following the counsel of this wilful **devil**—selfishness, which baffles the influence of a man's righteousness.

Are men of reputation for good works, equally willing to tell the truth concerning the mistakes that make up the other and less satisfactory side of their experience—the selfish work of former days? How about you, reader—how about you? Think this over!

Have you not often heard men talk of what wonderful examples of uprightness, liberality, kindness and excellence they "used to be," before they had bad luck? Or does not a lazy man delight in detailing how tremendously he used to work in former years, or in some other place or position? Such men build often upon

what they think their listeners may not be aware of, therefore it may be proper (and certainly prudent) to take such statements with a few grains of considerate seasoning. I see no reason for making an exception, even in Job's case. Many men have done the same thing. Men still are boasters!

It is made plain that Elihu, with all his charity and kindness toward Job, did not fail to consider both his virtues and his faults. (See Chap. 34: 4, 7, 8, 9, 35, 36, 37; also 36, 17 and 21.)

Paul, in his early life, prided himself on being "a Pharisee, the son of a Pharisee" and "lived a Pharisee." So! Now, my friends, let us think of this, remembering, that we are dealing with facts in all earnestness and sincerity, trying to be absolutely honest and to call things by their right names. In the 23rd chapter of Matthew, the Master describes what the Pharisees really were. And today, "Pharisees and sons of Pharisees" are reclining in the homes of wealth, directing finance in richly fitted offices of bankers, sitting in judges' chairs in our courts—yes, and in some cases, preaching from religious pulpits. Oh ye Pharisees! Regeneration must come to you "some way—somewhere," even as it came to Job, or to Saul of Tarsus.

O Job! O Paul! Regeneration came to you! Even you! (John 3: 6 and 7.) The solicitude of the Pharisees, ancient or modern, to **appear** upright, preponderates over their desire to be correct. They say and do not. They are inconsiderate of others and live in a continual surfeit of selfishness.

There are today thousands of men in all walks of life who might, with advantage and profit, compare

their lives with that of Job. My friend, are you one of them? I cannot hear your answer — but if it be “yes,” then there is a strong sympathy between us,— that is, Job, yourself and the writer. We have lived under the control of the proud “unreliable.” Surely we have all made our mistakes! Surely we should strive to correct them.

Job’s unsatisfactory condition he sets forth especially in chapters 12, 13, 14, 16, 19, 21, 23 and 26 to 31, inclusive. Don’t hastily say I am giving you too lengthy references, or “I haven’t time,”* but read them and refer to them, more than once, especially if you are awake to a desire for improved thought. And remember, that during all this time, his old companions were earnestly endeavoring to “explain things” to him. But still Job remained unsatisfied; nor could his honest and kindhearted friends convince him, because, most clearly, he realized that **their** knowledge was not in advance of his own. And so it proved. His “suffering” continued.

The friends spoke from the standpoint of traditional information (variable) and human reasoning (opinions, liable to differ), while the younger man, based his words on Spiritual understanding (unerring truth). (See Job 32: 8 and 18. Also Chap. 33: 4-6. Also Chap. 36: 3 and 4.)

Let us turn now with awe and veneration to chapter 40. Job here makes complete and entire submission, acknowledges his vileness (errors and iniquities), silences his selfish **self**; and listens to Truth; the ever-

*This was Agrippa’s excuse to Paul.

coming Christ, which was "before Abraham" (John 8:58), and "before the world was." (John 17:5.)

Verses 7 to 14 inclusive, show to Job (and to us of today also), the utter inability of man to save himself with or by his "**own right hand**,"—which is **human reason**.

Next (verses 15 to 24), this boaster, "human knowledge," is allegorically compared to Behemoth.

Following this comes chapter 41, which is entirely given up to another allegory, namely, a description of a larger, more powerful, more terrible and more cruel monster of the deep. This "deep" by no means refers to river or sea, but to the fathomless ocean of conscious existence. In this incomprehensible and boundless ocean, "Wherein are things creeping innumerable, both small and great beasts," there is evil, which "plays therein." (See Ps. 104: 25-26.)

But, in considering these things, materiality must be set aside as a dim candle, and the towering flame of Spirituality must be the Light. Mortal eye sees it not, and mortal ear distinguishes it not, and yet, this light, as Spiritually seen, is brighter, far brighter, than the sun.

This is made plain in Isaiah's vision (6th chapter of Isaiah), where, by Divine command, he says, "Hear ye indeed, but understand not; and see ye indeed, but perceive not." And the Master confirms this. (Mat. 13: 14 and Mark 4: 12.)

Of old, Saul of Tarsus was well provided with what is called "good common sense," and also, for his day, a full stock of "literary perception," and reason held full sway. So! Reason! The great "unreliable!"

But Paul, "called to be an apostle of Jesus Christ through the **will of God**," put aside his reasoning mentality except as it was subservient to Spirituality. No longer did his faith stand "in the wisdom of men, but in the power of God." This he taught to his brethren. This he is today saying to you. (First Cor. 1: 19 and 20.) This, in an advanced condition, here or in the hereafter, all **must** understand.

Here, my brother, is **our** trouble, as Paul points out to us, "The natural man **receiveth not** the things of the Spirit (of God), for they are foolishness unto him; neither can he know them, because they are Spiritually discerned." (1st Cor. 2: 14.) What a mine of instruction is this second chapter of First Corinthians! No mortal is able to appreciate it except he subordinate entirely reasoning self, to the kingdom within. The Spiritual, must be above that which "cometh of evil" (Mat. 5: 37).

Regenerated Paul, thence guided by Spirit, often refers to unregenerated Saul with his load of human mistakes and iniquities. As examples see Acts 22: 19-20; Romans 7: 8; Titus 3: 3, and others.

Does it appear to most Bible readers of today that the lord, who talked with the devil, and was moved by him (Job 2: 3), is identical with He who "answered Job out of the whirlwind"?

If so, I do not agree with them. And if they believe that the Lord who formed Adam "out of dust" is identical with Him who "created man in His own image," again, I do not agree with them.

And if they believe that the earthly man is identical

with the man "after God's likeness," once more, I do not agree with them.

Does the reasoning man, ever really love God? Who can answer? But remember the "first and great commandment." Was it addressed to the reasoning man who **thinks**, or to the Spiritual man, the "image and likeness"?

Let me not be presumptuous, but rather will I beg and entreat my friends and all whom I may influence in any degree, that they may study the Bible more and more, with an earnest desire for Spiritual understanding; and **this itself**, in some measure, shall be your reward.

Do not expect this in its fullness and perfection, for you will not be likely to attain such elevation. Paul could not accomplish this. (Phil. 3: 12-13.) But you **can** advance through sincere and honest **desire**, and willingness to work earnestly. When you have ascended the high and beautiful mountain before you, from this new vista, will be seen another, higher and more beautiful range. Go on. Turn not back. Be not doubtful. With Paul, forget those things "which are behind," and work for the correct attainment of "those things which are before."

Do not depend alone on man's wisdom, for this is insufficient. Seek and strive for Spiritual guidance. "Knock and it shall be opened unto you." But remember that human words, are inadequate to express Spiritual thoughts, except in a very incomplete manner. For Spiritual thoughts, are of God, from whence cometh, that "Peace of God which passeth understanding."

Even Paul, could only "speak the wisdom of God

in a mystery, even the hidden wisdom." (1st Cor. 2: 5, 6, 7, and 13.)

If you earnestly wish to understand the Book of Job, study also other parts of the Bible. I would suggest that before reading the Story of the Dispute read carefully the Book of Lamentations of Jeremiah, also the 38th, 39th and 40th Psalms. These have points of similarity with each other, as well as with the Story of Job.

Let me quote a few words: "The Lord has afflicted me in the day of his fierce anger. From above hath he sent fire into my bones and it prevailed against them; He hath spread a net for my feet, He hath turned me back; He hath made me faint all the day, He hath made my strength to fall. For this I weep because the Comforter that should relieve my soul is far from me." (Lamentations, 1st Chapter.)

Likewise David said: "Thine arrows stick fast in me, and Thy hand presseth me sore. There is no soundness in my flesh because of Thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over my head; my wounds stink; and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long." (38th Psalm.)

O poor David! O poor Jeremiah! O poor sons of men!

CHAPTER 3.

Story of the Dispute.

"There was a man in the land of Uz, whose name was Job." This is the opening sentence of the book of Job. Of this book and what it means to humanity, I

propose to write a few pages of concepts, not proclaiming the support of any authority beyond or above my own ideas of the book itself; of the Bible; and its teachings and methods of instruction to mortals; of things that have come into my experience in a manner unaccountable to me, and through varied occurrences and observations of a lifetime.

The land of Uz (which simply means, "The Fruitful Land") seems very indefinite as to location, and this is well, for its exact boundaries or history are to the people of today of little importance. While it would be interesting to know something of the history of the author of the book of Job, of whom the highest authorities can go little farther than to say that he antedated Moses; nevertheless, the great value of the book to the people of this age is in its allegorical interpretation. Viewed in this light, the land of Uz, may be any and every locality, and Job, almost any and every thinking man. Moreover, the date of the occurrence of the drama may be thirty-five centuries ago or in any century following, or even preceding.

The story must have been fact, or founded on fact. Imaginative though poet and dramatist may be, "Truth is stranger than fiction." Man cannot conceive of such imagery. Its foundation must have been on actual occurrences. It might be called a history of regeneration—a journey out of the darkness of Egypt; through the erratic waters of the Red Sea; across the desert of human hopes, fierce wars and experiences, into the land of light; guided by cloud and pillar.

As illustrating the regeneration and redemption of mankind, the Book of Job takes the place to which it is

justly entitled, as one of the grandest sections of the Book of Books.

The whole wonderful account, portrays the history of a proud, prosperous, boastful and worldly man; filled with a sense of self-assertiveness through what he considers his **own** achievements above those of other mortals; an example of a grasping, rich man, who wanted more riches.

From all the account states of him, we may well believe that this representative man was a personification of that pretentious element of humanity which we denominate as will-power.

To the human concept, the book of Job is attractive and fascinating, but the instruction it imparts to those who are seeking for Spiritual understanding, it is inexpressibly grand.

He is represented to have been wealthy, as wealth was estimated in ancient times. "His substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very large household; so that this man was the greatest of all the men of the east." (Chap. 1:3.)*

So he was great chiefly on account of his wealth, but it is not related how he came into possession of that wealth. Growing rich by breeding cattle is a slow procedure, so that it seems natural to presume that most of Job's riches came through inheritance, and therefore he may be considered to a certain extent, as a parallel of the "spoiled child of fortune." Such usually, do not have cares or responsibilities thrust upon

*These assumed numbers of his animals, do not indicate exactness, but only that he had great possessions.

them in early life, and are not infrequently improved through disappointments and trials. In fact, few men really develop into usefulness, unless it be through encountering and overcoming troubles and trials in some form; and the more formidable these trials, the grander will be the victory over them.

However, Job's reputation was that of a good man. Without any discernible cause, misfortunes and disasters came upon him thick and fast; first through the loss of his property, followed immediately by the death of all his children. Yet Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"In all this Job sinned not nor charged God foolishly." (Chap. 1, vs. 21, 22.)

Let it be noted that in the Story of Job, we may find a clear and apparent distinction in the names "God" and "The Lord." Is not this similar to the clearly described **work of God** in the first account of creation, and the reported work of "the Lord God" in the second and opposite account? Who shall explain this variance?

Take, for example, verse 6 of chapter 1 of Job. "There was a day when the sons of God came to present themselves before the Lord and Satan came also." This intruding Satan (not a Son of God) is an entire stranger.

Verse 1 of chapter 2, says: "Again there was a day when the sons of God came to present themselves before the Lord and Satan came also, **to present himself**"—as it were, a little more bold.

On each occasion he is asked by the Lord (not by God) where he came from.

Note the answer, twice given. "From going to and fro, in the earth; and from walking up and down in it." So! To and fro! Up and down!

Where is "To and fro"? Where is "Up and down"?

Is there any better answer than Nowhere?

"To and fro"—"Up and down"—seems rather obscure and ambiguous, but is probably as nearly correct as any statement ever made by the adversary. A wandering illusion—an unreal and uncreated ghost, the opposite of good, which is God. To realize God or good, is to unrealize evil, for clearly, if God is real, must not his opposite be unreal?

This Satan (the adversary) has existence only in human consciousness.

"So Satan went forth from the presence of the Lord"—(by no means from the presence of God) for in Good he never appeared. All the operations of this illusive adversary are within human beliefs. "When we know the truth," we shall cease to fear this shadow of evil.

Next, by permission of the Lord, Job is given into the hand of Satan (Chap. 2: 6), and by him is smitten "with sore boils from the sole of his foot unto his crown."

Human reason and human sense of justice will at once cry out, **why?** But human reason can give no answer, though it tries to, for we see no justice in what we regard as **punishment**, except it be for the committing of an offence; and in Job's case there seems to have been no offence.

A sense of resentment causes Job's wife to exclaim, as she sees him in his suffering and thinks of their dis-

appointments and misery, "Dost thou still retain thine integrity? Curse God, and die."

"But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." (Chap. 2: 10.)

Evidently, Job considered God the giver of **good and evil**. (Literally impossible.)

But let us not forget that the story is, that Satan—(not God), brought these trials and afflictions.

In the first chapter of Genesis, the Creator is spoken of as God.

In the second and third chapters, there is another account of another creation by another Creator, styled "The Lord God"! So!

Is it not easy to discern a distinct parallel, in the first and second chapters of Job, in the use of the expressions "God" and "the Lord"? It is made plain that Job, before his regeneration, considered God as the bestower of Good and Evil.

The regenerated Job says: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself and repent" (42: 5 and 6).

A distinct turning from his selfish self (human) to his Spiritual self, which is God-like.

Now, it will be remembered, Job's three neighbors (friends) appear upon the scene, Eliphaz, Bildad and Zophar. They are each and all represented to be older than Job, and on that account consider themselves superior to him in wisdom and understanding, but this assumption is not acknowledged by Job. Each one

points out the **reason** of the troubles and afflictions that have come upon him, and all agree that these proved him guilty of great wickedness. Also each one prescribes a course for him to follow, declaring that the result of adopting their individual advice, will certainly meet the requirements of his condition.

Eliphaz regards Job as foolish, shortsighted, silly, etc., and gives **his** advice.

Bildad tells Job he is not prayerful enough, nor "pure and upright"; experience shows this. He may, by and by, do better, etc., and gives **his** advice.

Zophar accuses Job of talking and lying and mocking, for which he deserves **more** punishment, and then offers **his** advice. How eminently human!

How anxious we all are that everybody else should do what we may happen to think is correct, and how extremely generous we are with our advice!

Job indignantly denies their accusations and scorns their claims of superiority. Instead of comforting, they only mock him. "Let them go to the beasts, the fowls of the air, or to the earth, and the fishes of the sea for instruction." (See chapters 12 and 13.)*

These chapters indicate Job's sentiments towards his critical and somewhat presumptuous friends, whom he calls "forgers of lies," and "physicians of no value," and says, "Hold your peace and it should be your wis-

*Let it not be overlooked that there is no direct evidence of Job's high character except his own. When a man is accused of moral delinquency, he will usually deny it. Job's experienced friends did not have entire confidence in him. Perhaps from knowing their own weakness, they distrusted Job. "The heart is deceitful above all things and desperately wicked: who can know it?" (Jer. 17:9.)

And this to all: "Do we not already know more of this heart than we are willing to have our neighbor see?" From my own experience I question Job's unreserved candor! How natural and human is the desire to appear better than we really are!

dom." Job's claim of reverence toward God is boundless, but he desires to **reason** with Him, showing concurrence with his friends in a conception of God as material,—not as Spiritual. At the beginning of Chapter 13 he severely rebukes them.

I have little to say of the three friends, nor of their many true and interesting sayings. To review these would involve more detail than is here necessary. The friends seem to represent our dear old acquaintances, Tradition, Dogma and Doctrine. Nevertheless, let us note a few items. Kindness seems to have drawn them to their suffering friend, as indicated in the last three verses of the second chapter. Sympathy and consideration kept them silent for days until Job opened the debate by giving voice to his own shattered and troubled thoughts. Pain and anguish were evident in a wasted body, a despairing expression, a feeble voice, and a vexed, tortured and harassed mind. This takes up chapter three with words of impassioned grief and sorrow.

Eliphaz, probably the eldest, was the first of the friends to reply and he begins by asking permission to speak. He quietly reminds Job of his former deeds of kindness toward those in need and then gently reproves him for being disheartened when he finds **himself** in need. Then he suggests to Job that he is suffering for his sins, and says, "Who ever perished being innocent? They that plow iniquity, and sow wickedness, reap the same." This is soon followed by an account of a dream, with fear and instruction, which evidently had made a great impression on the speaker. "Shall mortal man be more just than God? Shall a

man be more pure than his Maker? * * * His angels He charged with folly; how much less (trust) in them that dwell in houses of clay." Eliphaz plainly has little confidence in Job and therefore proceeds to instruct him, according to his own higher knowledge. He also promises and predicts what wondrous advantages will result from following his advice.

In the beginning of Job's reply he almost ignores Eliphaz and his words. He refers to his suffering, weakness and need, and says, "O that I might have my request * * * * even that it would please God to destroy me!" He complains that his brethren have dealt deceitfully and that they give him neither aid nor comfort, and says further: "How forcible are right words! But what doth **your** arguings * * * * which are as wind?" (Job 6: 25 and 26.)

So Job gives but small heed to the words of Eliphaz, who does not again speak until the fifteenth chapter, when he lectures him severely, perhaps annoyed by Job's inattention, accuses him of wild talking, of iniquity and falsity—belittles and scoffs at his display of knowledge and reminds him that "with us, are both the grey headed and very aged men, much older than thy father."

Again in the twenty-second chapter Eliphaz, still nettled and chagrined, accuses Job of wickedness and perversity toward God and man, saying: "Thou hast taken a pledge from thy brother for nothing; and stripped even the naked of their clothing. Thou hast not given water to the weary, nor bread to the hungry. Thou hast sent widows away empty and the arms of the fatherless have been broken."

Much more he says of Job's shortcomings and in

many words does he indicate the fretful displeasure of an old man who has settled it in himself, that wisdom is measured by age. He says in chapter 15, 17 to 19, "I will show thee, hear me; and that which I have seen I will declare; which wise men have told from their fathers, and have not hid it; unto whom alone **the earth was given**, and no stranger passed among them."

Bildad reminds Job of the wickedness of his children who had been "cast away for their transgressions," and also says: "If thou wert pure and upright, surely now He would awake for thee," etc., (evidently agreeing with Eliphaz); and later complains to Job, "Wherefore are we counted as beasts, and reputed vile in your sight?"

Zophar speaks but twice, but he is, if possible, still more severe than the friends who preceded him. Note his first speech. He accuses Job almost at the beginning of talking and lying, but with a degree of kindness points out a remedy for his troubles (see chapter eleven). Chapter twenty embodies his last speech, and this is the climax of reproachful railing:—

"His children shall seek to please the poor and his hands shall restore their goods. His bones are full of the sin of his youth which shall lie down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not; but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly. He shall suck the poison of asps; the viper's tongue shall slay him."

Job's opening words to these three men were to lament the day of his birth, to deplore his condition, to wonder why he was given life, and to give expression to **fear**; which is the opposite of trust in God!

"Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad when they can find the grave?" (Chap. 3: 20-22.)

"The thing which I greatly **feared** is come upon me." (Chap. 3:25.)

It is natural for us who are told so little of Job's inner life, to wonder about this thing so "greatly feared." Why, it may be asked, was this man distrustful? What caused him to have forebodings of suffering?

From the standpoint of my own experience, I see but one answer which may or may not be correct. His life had been unsatisfactory, because of his own selfishness and dissimulation. He was not really what he pretended to be, and this (even though he did not fully comprehend it) he could not keep out of his own inner consciousness. Selfishness, outweighed justice. His **true** sense of the Golden Rule, would not be quieted and refused to be bribed. Hence came his **fear**. Hence came his suffering which he did not want, but **greatly needed**. And so he journeyed on through darkness until Elihu pointed out the way of light, and finally, the **voice** of the ever-present Christ, transformed the man. And Job's is by no means an isolated case.

CHAPTER 4.

Fear.

Is there a devil except it be Fear?

Who created him?

Where does he live?

What is his occupation?

Is he in harmony with God?

Has he, or can he have any **real** existence? His own account of himself is that he came "from going to and fro in the earth and from walking up and down in it," a decidedly uncertain habitation, as delusive as what is named Hell when considered as a locality.

The adversary has no resting place, except it be in human thought.

Fear, overcame this sufferer; Fear, the opposite of faith, of trust; Fear, the child of evil. What is fear? Is it an entity or a ghost? Does anyone believe that it has existence in the first consciousness of an infant? If not, it must be of human growth. Is it an emotion, and if so, how can we overcome it? How, but by faith and trust in God? Paul writes, "Perfect love casteth out fear." In other words, only by perfect obedience to what the Saviour declared to be the first and great commandment, can man overcome this illusive tool of the devil—fear! Fear leads to supineness and discouragement, two other ensnaring influences of the adversary.

Continuing, Job said, "I was not in safety, neither had I rest, neither was I quiet; yet trouble came." Does not chastening and purifying discipline, often follow (even in our day) just such conditions of human experience?

Job's fear, was far in excess of his faith. Is not this the case with thousands today? "FEAR NOT" is the admonition of the Christ today! Trust!—Again, trust! They who **really** trust in God, **cannot** fear.

In the beginning of the discussion between Job on the one side, and Eliphaz, Bildad and Zophar on the other, the friends* proceed gently at first, and attempt to show that Job's suffering, is a proof of his wickedness. This, Job denies, and each of the three friends reaffirm, with the result that mildly differing opinions are succeeded by angry controversy. This takes up most of the book, continuing to the thirty-second chapter. The friends argue and reason with Job, and are of course, actuated by kind motives. Nevertheless, their individual or combined eloquence is powerless to convince Job, or to satisfy his desire for a better knowledge of God, and his dealings with men. Their failure is total and unmistakable. This Job points out in his closing speech, which begins with Chapter twenty-six, and is unequalled by anything that preceded it in the controversy. "So these three men ceased to answer Job, because he was righteous in his own eyes."

Were they not under the same condition of self-righteousness as that with which they charged their friend? Read what Paul says to just such men:

"Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou

*It may be useful to give here the meanings of the names of five principal characters:

Job: the much afflicted.

Eliphaz: God of Gold: Riches.

Bildad: Son of contention: contender.

Zophar: chatterer.

Elihu: Whose God is He.

condemnest thyself; for thou that judgest, doest the same things." (Rom. 2: 1.)

True in Job's time, in the days of Paul, and equally so in the present age. Tradition, Dogma and Doctrine, full of self-righteousness, feel themselves called upon to criticize and condemn that which is in advance over their dogmatic opinions. When we think of the doctrine of a few to be saved and all the rest to be damned, what a travesty is this, upon the justice of an all-wise and loving Father!

Many wise and true maxims and sayings, are pronounced by the three friends, yet certainly not surpassing and in fact not equalling those of the greater man whom they sought to discipline. To all appearance, Job is, so far, master of the situation.

The closing words of Job form the climactic speech of the whole controversy. It is the very embodiment of reasoning power and a grand lesson in eloquence, to the young man who would aspire to be an orator. It begins with the 26th and ends with 31st chapter, and is full of useful and instructive texts. In chapter 29 Job regretfully and longingly reviews his past, when he was "the greatest of all the men of the east," and in memory glorifies himself without measure: "I put on the robes of righteousness and judgment." (Chap. 29: 14.) "Young men and old men, princes and nobles" stood in awe of this "the greatest of all the men of the East."

The next chapter contrasts his present, with his former condition. Formerly he despised those whom he thought beneath him in the social scale, while now conditions are reversed. Even the children of those he dis-

dained, "spared not to spit in his face"! "When I looked for good, then evil came unto me; and when I waited for light, there came darkness. I went mourning without the sun; I stood up and I cried in the congregation. I am a brother to dragons and a companion to owls; my skin is black upon me, and my bones are burned with heat." (30: vs. 26, 28, 29 and 30.)

Read again this 30th chapter and you can see from it Job's conception of God (and his attitude toward him; in awe of his power, but distrusting his justice or wisdom; uncertain and unsatisfied—yet with a **desire** for improvement. This fervent **desire** is the "blade" from which follows "the ear, after that, the full corn in the ear."

It is the "grain of mustard seed." Right **desire**, is man's first prayer, and its earnestness is brought out as he realizes his need. And so, through his tribulation, this sufferer was better able than his friends to understand that which was about to be unfolded to them. But the "words of Job are ended" and the "three men ceased to answer." All were unconsciously waiting for truth. Truth indeed came.

CHAPTER 5.

Elihu, the Forerunner.

We turn a leaf and a new character enters the scene. This is Elihu, a young man, a boy,—who had been an interested listener to the discussion between Job and the three older men, but too modest to speak until they had finished. This sentiment, Elihu carefully and in a very modest manner, first explains to his listeners, and then grows more firm as he proceeds with his

words, which finally embody one of the most instructive speeches that ever has been heard or written in any age; because, it is **dictated by Spirit**. The thirty-second chapter of the book consists of the prelude to this speech.

Elihu's youth is indicated by the description "the son of Barachel the Buzite, of the kindred of Ram." His individuality was not sufficiently developed to entitle him to be called a Buzite, but only the "son of the Buzite." Looking a little farther it would be found that the name Barachel means **Blessed of God**, also the name "Ram" means **High**. Have these names, and their meanings, significance?

Of the five human characters mentioned in the Book of Job, this one is immeasurably the grandest, for he is the chosen one to bear witness to the Light. Unto Job and his friends he was that "Elias," which "truly shall first come." (See Matt. 11:10 and 14, also Mark 9:12.) Note the similarity of the names Elihu and Elias. Elihu! Elias! First comers!*

It should be plain and clear to the careful man who is really seeking for truth, that among all the great instructors whose names appear in the Old Testament, there is none greater than this Spiritually inspired young man—Elihu;—Surely, the messenger from on high!

What a contrast when this young man (a beardless boy), assumed to speak, in the presence of the four mature and experienced men who had preceded him, and to express thoughts which were so entirely at va-

*The ancient Bible names which begin with the letters "EH" all have reference to "God" or "the Most High."

riance with their settled opinions; sentiments which were new to them and which they were unable to comprehend! No wonder indeed — “They were amazed, they answered no more; they left off speaking; they stood still and answered no more.” (Chap. 32: 15-16.)

And why? Or rather, indeed, when the situation is really understood, how could it have been otherwise? There must have been a lifting up of grey heads and whitened beards, a wrinkling of aged foreheads and a wide opening of dim, but inquiring eyes, which were aimed severely at the “boy,” as they undoubtedly regarded him. They could not at first, comprehend that they themselves were “in the oldness of the letter,” while the younger man was “in newness of Spirit.” (Rom. 7:6.) But this they were ultimately made to understand.

From beginning to end the speech of Elihu, is an exemplification of that true Spiritual discernment, which is called inspiration. This he realizes and announces when he says at the eighth verse of chapter thirty-two, “There is a Spirit in man: and the inspiration of the Almighty, giveth them understanding. Great men are not always wise; neither do the aged understand judgment.”

Does not this clearly mean that neither natural talent, education nor worldly experience bring to men **real** capacity to discern Spiritually? Such knowledge is “hidden from the wise and prudent and revealed unto babes.”

Of this Jesus said, “Even so, Father; for so it seemed good in Thy sight. * * * No man knoweth * * * the Father, save the Son, and he to whomsoever the Son

(the ever present Christ) will **reveal** Him." The Master's disciples were not chosen from the (humanly) "wise and prudent." But he "opened the understanding" of the plain and simple-minded fishermen, while to the "wise and prudent" the revelation of Spiritual understanding remained hid.

The "wisdom of this world" blinded the eyes and stopped the ears of Scribe and Pharisee.

So was it with Job and the friends, for **they** reasoned and argued chiefly, if not entirely, from the human standpoint, without realizing that reason alone, ("Thine own right hand") cannot give true wisdom. The friends thought themselves collectively and individually, to be comprehensive teachers, like the Pharisees of old, while Job believed himself to be the superior of them all. And at last what gained they as a result of their long controversy? This only, that "The words of Job are ended," and "these three men ceased to answer." All sat silent. Reason had tired itself, as it has always done and always will do, in such disputations, because it is based only on human opinions, which are subject to change and are therefore unreliable. Human reason, which prides itself today on its literary perception and intelligent understanding, is incapable of discerning that which is given to man through revelation. The Bible is the one grand exemplification of this fact. In both the old and new testaments the preponderance of **revelation** over **reason** is repeatedly affirmed and made clear. The Master illustrated and taught it. John and Paul built upon this rock of **Spiritual** understanding. True in their day; true in the days of Job; eternally true. In the present age, Spiritual Truth is again asserting

and proving its power, while earthly reasoners, like Job's three friends, are "amazed" and "stand in awe" of clearer light! "Eyes have they but they see not. Ears have they but they hear not."

So Job's condition of suffering continued. He was not relieved either of his physical suffering, or of his mental anguish, by the intended and well meant kindness of his friends, neither is there anything, so far, to indicate that his understanding of God's dealings with men, which he so much wished for, had made any progress. He remained in hopeless despondency and utter despair.

But "man's extremity is God's opportunity." A brighter day was soon to dawn on this example of suffering mortality. Unto Job, this "young man" was as the morning star which portends the coming light of better understanding, the illumination of human consciousness. Now began he to see within himself, the **real man**, or Spiritual self, whose existence he had not even suspected. What an awakening!

Elihu has been referred to as a forerunner. Such he was to Job certainly, and to the friends possibly, even as John the Baptist was witness to the coming of the Christ in the person of Jesus. Of John, the Master said: "This is he of whom it is written, "Behold I send my messenger before thy face, which shall prepare thy way before thee.'" And again, "He was a burning and a shining light." And more He said. (See Matt. 11: 7-15, also John 5: 32-35.)

So came Elihu to Job. The parallel is complete. Both these forerunners spake from and through Spiritual understanding. How could it be otherwise? Both

were in the human sense, unlearned and inexperienced, but both brought "knowledge from afar"—Aye! from the boundless and soundless Sea of Spirituality.

John the Baptist, "strong in Spirit", was in the deserts nearly all his days, that is, he was (humanly speaking), an uneducated and unrefined dweller in the wilds of nature, a rough diamond, but of "Purest ray serene."

There was only perfect harmony between the Master and John; only perfect harmony between the language of Elihu, and the "answer out of the whirlwind."

Let us quote from Luke: Of John he says, "And the child grew, and waxed strong in Spirit, and was in the deserts till the day of his shewing unto Israel." (Luke 1: 80.)

Of the Master he says: "And the child grew, and waxed strong in Spirit, filled with wisdom, and the grace of God was upon him." (Luke 2:40.)

Man in his earthly condition (that is, not yet transformed and controlled by Spirit), has distinctly within himself a material and a Spiritual element, which are manifestly opposed to each other. So it has been in the remotest past. Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." And this opposition will continue until the former yields to the latter. It is a warfare between good and evil. Evil will fight in darkness, from behind trees and rocks, and will use whatever weapons it can find. Evil, is the "carnal mind" which is "enmity against God, for it is not subject to the law of God, neither indeed can be." (Rom. 8: 7), but this **carnal mind**, had been Job's master from his youth, though he knew it not! Aye! and so with thousands of us!

In the coming pages of this book something more will appear on the subject of these opposing elements that struggle within man for control.

But let us give a little more attention to what is declared by this younger man, who speaks first to the friends and says of Job, "Now he hath not directed his words against me; neither will I answer him with your speeches" (reasoning).*

The plain meaning of this beginning is that the knowledge, through and by which Elihu would speak, did not come from any earthly school of instruction, neither from human experience, for he was young and his opportunities of this kind were far inferior to those of his listeners. And yet he was able to speak with an understanding so far in advance of theirs, that they made no attempt to reply but were "amazed," and dumb with astonishment.

Their conception was of the immense distance between God and man, while the speech of Elihu is closely in harmony with the saying "The Kingdom of Heaven is at hand."

Let us for awhile follow this speech as to its meaning, not fully by the letter, but by prominent and suggestive points, as he speaks to the four old reasoners.

"Years should teach wisdom, but there is a Spirit in man and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment."

*Confucius was one of the greatest reasoners of whom we have any account, but what has the "Wisdom of Confucius" done for the Chinese People? This: It has made them worshipers of reasoning ideas represented by idols; manlike gods. Compared to Spirit,—reason is as a cipher.

"I said therefore 'Hearken to me' (Matt. 11:25; Luke 10:21); I gave ear to your reasonings, but none of you convinced Job or answered his words."

"He hath not talked to me, nor will I reason with him, as you have endeavored to do." (Job 32:14.)

From this time on, reasoning disappears from the Book of Job! The reasoners are dumb with astonishment and have not another word to say. From this time on, Spiritual edict takes the place of argument. Elihu's "voice in the wilderness" is followed by the voice of the "one having authority." **The Christ.** (Matt. 7:29.) The "I am." (Ex. 3:14; John 8:58.)

Reason "answered no more." It is referred to once as "Behemoth" and once as "thine own right hand." The old man "with his deeds," is being put off and the "new man" is come to replace the old.

"I am full; the Spirit within me constraineth me, I am ready to burst as wine in bottles, I will speak, that I may be refreshed, I will open my lips, let me not accept any **man's** person. I know not to give flattering titles; in so doing my maker would soon take me away."

"Wherefore Job hearken. My **tongue** hath spoken; my **lips** shall utter knowledge clearly. The Spirit of God hath made me. Behold I am in God's stead. I also am formed of clay." (A Spiritually-inspired man.) Lips; Tongue; directed by **Spirit**—not by Brain! **Spiritual**, not material!

"Behold, I shall not make thee afraid, nor shall my hand be heavy upon thee." (Kindness with firmness.)

"I have heard thy words saying, I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, He (God), findeth occasions against me;

He counteth me for his enemy; He putteth my feet in the stocks; He marks all my paths."

"Behold, in this thou **are not just**; I will answer thee. God is **greater than man**. Why dost thou strive against Him?" (John 6:63.) (Why thrust **reason** against **Spirit**?)

"God speaketh once, yea twice, yet man perceiveth it not. In a vision of the night, then He openeth the ears of men, that he may withdraw man from his (mistaken) purpose, He keepeth back his soul from the pit and his life from perishing, he is chastened also with pain, so that his life abhorreth bread, his flesh is consumed away, and his bones stick out.

"Yea, his soul draweth near unto the grave, his life to the destroyers.

"If there be a messenger with him, an interpreter, to show unto man his uprightness (**his inner, Spiritual self**), then He is gracious unto him and saith, 'Deliver him from going down to the pit; I have found a ransom.' (See Psalm 37: 6.)

"His flesh shall be fresher than a child's; he shall return to the days of his youth, he shall pray unto God, he shall see His face (**Spiritually**) with joy.

"He looketh upon men, and if any say 'I have sinned, and perverted that which was right and it profited me not,' He will deliver his soul from going into the pit, he shall see light.

"Lo, all these things worketh God oftentimes with man.

"Mark well, O Job, hearken unto me; hold thy peace; I will speak. If thou hast anything to say, speak, for I

desire to justify thee. If not, hold thy peace. I shall teach thee."

These expressions coming from a mere **boy**, could hardly fail to astonish the four old men.

Please go back a half dozen paragraphs. The writer desires especially to declare his firm belief in the **absolute correctness** of these affirmations of the **Spiritually enlightened speaker** who uttered them! Try to take no half-way or doubtful position. If you or I, were able to control our thought, so perfectly that our reliance on the Divine, was entire, **entire**; these assertions could be proved, by actual demonstration; for there is no limit to the power of Spirit!

Here lies our trouble. Our humanity is hampered by the great unreliable. Faith does not control us in our present condition. Why? Because "The natural man receiveth not the things of the Spirit of God." (1st Cor., 2:14.)

Peter walked on the water! But how long? Until the great unreliable said "Fear." (Mat. 14:29.)

Let the reader now turn to the thirty-fourth chapter and he will find it addressed almost entirely to the three friends whom Elihu characterizes as "ye wise men; ye men of understanding;" and to these humanly experienced old men, he speaks with the same authority (Spiritual, inspired from above), with which he had spoken to Job. Turning again to the latter, he says (Chap. 35):

"Thinkest thou this to be right that thou saidst, 'My righteousness is more than God's?'"

"For thou saidst, 'What profit shall I have if I be cleansed from my sin?'"

"I will answer thee and thy companions with thee. Look to the heavens, and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against Him? If thou be righteous, what givest thou Him? Thy wickedness may hurt a man, as thou art, and thy righteousness may profit the son of a man."

What comparison can there be between man (human); and his maker; Spirit? (Job 4: 17 to 21.)

"But none saith, 'Where is God my maker, who teachest us more than the beasts and makest us wiser than the birds?'" And so, pretentious and presumptuous man depending more on human reasoning, than on Spiritual understanding, more on the erring and false, than on the unerring and true; more on knowledge than on wisdom, is led into concepts, opinions and beliefs that involve us in mistakes and troubles.

"Surely, God will not hear vanity. Although thou sayest thou shalt not see him, yet judgment is before Him, therefore trust thou in Him. Job doth open his mouth in vain,—words without knowledge."* (Job, 35:16.)

In chapters thirty-six and thirty-seven, Elihu with "knowledge from afar" (inspiration) gives grand de-

*Solomon Wiseman attended Earth's college—
 Read all the books on the shelves of knowledge,
 Took "first honors" in the study of knowledge,
 Clothed himself with the garment of knowledge,
 Constructed a home in the grove of knowledge,
 His bread was baked in the ovens of knowledge,
 His pleasures were sought in the harem of knowledge,
 He builded a house to the glory of knowledge,
 And exalted himself, in this temple of knowledge,
 Forgot the true God in the worship of knowledge,
 Found "no new thing" as result of Earth's knowledge,
 Called it all "vanity"—and sought Truth's college!
 (Read 2nd Chapter of Ecclesiastes.)


scriptions of the allness and the absolute oneness of the Divine Power which we call God.

"Hearken unto this, O Job; stand still, and consider the wondrous works of God!"

Every man may see it; man may behold it afar off. "Touching the Almighty, we cannot find Him out; He is excellent in power, and in judgment, and in plenty of justice; He will not afflict." Note this: "**God will not afflict!**" **Good never did Evil.** Yet, neither Job nor his three old friends could comprehend this.

These are the concluding words of this ancient forerunner. He has indeed prepared the way, not through the skillful deductions of learned and experienced men—"the wise and prudent;" not by or through the channel of human thought, which, while serviceable to man in so many ways, is always liable to veer as it encounters obstacles in its path; but through **Inspiration**, which comes from a source indescribably higher than human reason, and gives true understanding, in place of varying opinions. Elihu refers to God as "My maker;" while neither of the three old friends use that expression.

By their silence, the three friends manifestly acknowledge the superiority of Elihu, even though he so distinctly disagreed with them. Neither of them attempted to make any reply. So also did Job recognize this younger man, as one who spoke from knowledge higher than his own. He was ready to dispute and wrangle with his old companions, but received the affirmations of this new friend, as something that could not be controverted or impugned, because of his recognized **Spiritual** authority. Nor is there any word



of resentment from either Job or his friends when their errors are pointed out to them. Bewildered amazement, changes, to an acknowledgment of the superiority by **revelation**.

Is it too much to say that this Spiritually instructed messenger was the precursor of the ever-coming Christ, who was before Abraham, and is with man always? Here was the beginning of dawn in Job's understanding, to be followed by light, before unseen and unknown, but vaguely heard of.

Of John the Baptist the Master said that "none greater was born of woman." There is nothing to indicate education or experience in his case (he was about the age of Jesus), therefore this immortal testimony makes it clear that John's greatness was through the possession of **Spiritual intuition**, so far above human knowledge. Paul says, "The wisdom of this world is foolishness with God." "The thoughts of the wise are vain." Isaiah says "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Corresponding sayings are numerous in the books of the Bible. If you look for them, **with open eyes**, "you will find."

But **Inspiration** speaks only truth, because it proceeds from the great source of all Truth. In it there is absolutely no element of deviation—no right hand or left, but unconditional straight-forwardness. Inspired Truth comes not from or through mortal seeing, or mortal hearing, nor from the deepest thinking of the human mind. Inspiration is sacredly and exclusively **Spiritual**.

Paul, in the Second chapter of First Corinthians,

describes the working of Spirit in his own consciousness and the utter dissimilarity and vast superiority of that which is **revealed**, as compared with that which is discerned through "the wisdom of this world." He says: "My speech and my preaching, was not with enticing words of **man's** wisdom, but in demonstration of the **Spirit** and of power; that your faith should not stand in the wisdom of men, but in the power of God. But God hath revealed them unto us by His **Spirit**, for the **Spirit** searcheth all things, yea, the **deep things** of God. Now we have not received the spirit of the world, but the Spirit which is of God."

Carefully read and study that chapter. It is in itself a volume of information. Inspired ideas were evolved before the days of Elihu, and by no means ended with the days of Paul. What, indeed, has revelation not done for religion and mankind! What is it accomplishing in these latter days? How can revelation be, except by Inspiration? When or how, did what we consider inspiration, begin? Who can say it is ended—or ever will end? What evidence exists that it belongs to any age? **Has God changed his methods?** The Bible is built on the rock of inspiration.

A mortal man is made up of a physical body and a human intellect, which may be compared to dust and vapor.* How utterly different from Spiritual man, made in God's likeness. Can dust and vapor (materiality) be the likeness of God, which is Spirit? On the contrary, is it not the **unlikeness** of Spirit?

*Dust and vapor—that which crumbles and that which fades and disappears.

Inspiration understands and reveals. It is the eternal-teacher of Truth. It is not the exclusive attainment of Rabbi or Priest, Scribe or Pharisee. It belongs to no age or place. In so far as man is controlled by the **Spiritual element within him**, he is protected in body and mind. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Inspiration revealed this truth to Isaiah! Aye! And today, others are receiving the benefits of this truth. I speak from **experience**.

Of the six chapters of Job, closing with the 37th, it is plain that whoever reads them should have uppermost in his mind the deepest sentiment of reverence and awe! No one has a full understanding of them, for how can any **man** comprehend God, or the methods of, God? We may indeed, "Look unto the heavens and see; and behold the clouds which are higher than thou." (Job 35:5.) We may listen for truth and be benefited by what we hear.

We are influenced by good, but we cannot influence Good, for Good, is perfection absolute:—**Good is God**, and "He giveth not account of any of his matters." (Job 33:13.) Good alone, perfectly understands good. God alone, perfectly understands God. **Good is God**, as distinctly as **God is good**. Moreover, **good**, like God, exists everywhere. Even in you, though you do not realize it, until it is "brought forth." (Ps. 37:6; Mark, 13:32.)

Realizing that Good is God (the Supreme), involves **knowing** that God is good, and aids us to comprehend to the full extent of our finite capacity, the words—"Omnipotent," "Omnipresent," "Omniscient."

Clearly, Good could not make evil, because it would then no longer **be good**, and Good, is Eternal. Deity would have to go out of existence, which is as impossible as for the universe to dissolve. This is plain, even to reason.

Reduced to a compressed statement—can any Christian or Deist, doubt the truth of the following compendium?

GOOD IS GOOD; ONLY GOOD, CAN PROCEED FROM GOOD. IF OTHER THAN GOOD, CAME FROM GOOD, GOOD WOULD CEASE TO BE GOOD.

And further, perhaps more important; this view of Good, is more comprehensible than the endeavor to explain or to contemplate God, as a person, or as a combination of persons.

I can neither describe nor discern, why, the preceding few paragraphs are written. There they stand! Am I presumptuous? Am I assuming too much? If so, I know it not. Let them stand! I fall in with nothing better. Therefore—deep though they be—**let them stand!** Until a better light is given me—**let them stand!**

Moreover, the fervent and sincere **desire** for good (God) is a man's first prayer—even though not expressed in words—even though not framed in thought.

We say audibly or mentally "Thy kingdom come",—without realizing that His "**Kingdom**", is the state or condition of being controlled by "**the Christ**", the ever-present influence of **Good!—God!!**

Thus understood, this is **the Christ** which is still saying to the Peters of today, "Feed my sheep," and to

all mankind, "Lo, I am with you alway;" and "My Grace is sufficient for thee!"

This "Voice" is heard by those who "ask, seek and knock, . . . in **Spirit** and in Truth!"

CHAPTER 6.

"Before Abraham was, I am."

From that sublime hour when "the Lord answered Job out of the whirlwind," Spiritual light became his guiding star, rising and growing brighter; and Spiritual understanding a healing, an enlightening and an elevating force, steadily increasing in its effect. Then did he realize and say, "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not." Then also, by Divine appointment, he prayed effectually for his friends (Elihu is not mentioned as one of them, however), and his captivity (to reasoning human sense) was turned. (Job 42:10.) Spiritual truth, had **overcome and subdued**, mistaken human, pretension.

"Behemoth" had indeed, surrendered. The "Two or three" had been "gathered together in His name" and the superiority of **Spirit**, was acknowledged; and His Divine rule—established. Then, **SPIRIT** advanced him. (Ibid.)

All who read the four grand chapters (38 to 41 inclusive), should note that they begin by the same sentiment expressed by Elihu in verse 16 of Chapter 35, and are followed by references to the material creation, including the earth and the stars. These are followed by references and comparisons to various animals, including beasts and birds. The first fourteen verses of Chap-

ter forty, illustrate man's incapacity to govern through or by his own human understanding ("thine own right hand"), which left to itself, will do him more of harm than good. Human self, is the "carnal mind"—the "man whose breath is in his nostrils." It is the selfish man, utterly and entirely apart from the **Spiritual** or true man, who is made "In our image—after our likeness." It is the great "unreliable"—Behemoth!

Infinite ideas, come to man only through the **Spiritual** element within man. These ideas are emanations from God or Good—the Supreme. They never originate in or from the human mind, but they govern All, from the blade of grass, to the constellations of the Universe.

Life is progressive action—eternal being—the only Real power.

Truth is perfection. No adjective is admissible. Perfect love, is absolute goodness.

"**God is Spirit;**" and therefore it remains that "**his likeness,**" is **Spiritual**. Otherwise where is similarity, or resemblance?

Is the fleshy man His image? No.

Is the carnal, selfish mind, His image? No.

Is human reason, which so often is mistaken in its beliefs, His image and His likeness? No.

Can any person or thing that is not entirely **good**, be His likeness? No.

Can the material eye, discern the form of God? No.

Can the human ear, distinguish or recognize the voice of God? No.

Can the material senses, in any manner describe or comprehend God? No.

But, is the Spiritual element within us (which is life), His **"image and likeness?"** Yea—verily.

Is that which lives, is pure, good and true, His image and likeness? Absolutely so.

How can this be explained or understood: "Then the Lord answered Job out of the whirlwind and said"? (Chap. 38:1, 40-6.)

One may not be able to answer this last question satisfactorily, but most reverently, I will try. If the effort is not wholly successful, perhaps it may lead to induce some coming man, with greater resources than mine, to bring out a better explanation and to place his words in a more comprehensive frame. I am but a child in Spiritual understanding. My conception may be fallible, and may be only one of many opinions, any of which may be incorrect. But I see no interpretation so clear as this which follows.

It was absolutely a divine message from the ever present Good, coming into Job's awakened **Spiritual** consciousness. Not from or through his human mentality, neither from the reasoning arguments of his friends; not from "taking thought," but by taking **"no thought;"** not by the human ear; but solely and entirely through the Spiritual understanding, which pertains to what Paul calls the "Inner man." The Spiritual ear hears when the inner (Spiritual) man is awakened.

This **"Inner man,"** must grow and develop into a controlling force and become able, first to cope with, and then to subdue and bring into willing obedience, the human mentality, upon which mortals so much depend. This is the David and Goliath battle, in which the **giant** must be overcome. Human mentality is as

a giant (Behemoth) defying all, and claiming strength and power above all. But the less pretentious **"Inner man"** armed with **faith**, trusting in God alone, determined, tireless and deathless, **must be the victor**. When or how, this victory will occur,* **"knoweth no man, not the angels of heaven, but my Father only.** (Matt. 24:36—Mark 13:32.) **"God worketh in you, both to will and to do."** (Phil. 2:13.) So must finally come the conquest of Soul over self, in the battle of human experience.

What wonderful depth of Spiritual meaning is embraced in the Biblical account of the duel between David and this Goliath of Gath! (1st Sam. 17.) The armour-covered giant, armed with Spear and Sword; the Shepherd boy, with his staff, a little sling and five smooth pebbles **"out of the brook."** Giant, Spear, Sword, Armour, Shield; and Shepherd: Boy, Staff, Sling, Pebbles, Brook—all these words have Spiritual signification. Also Stone, Forehead and **"Face to the earth."** Here is the victory of Good over evil.

"David ran, and stood upon the Philistine, and took his Sword, and drew it out of the sheath thereof and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled." (1st Sam. 17:51.)

The decapitation, here figuratively described, is being repeated today, for **evils and errors** flee when **"their champion"** is slain. This Giant is the great **"Unreliable"**,—Human Pretention.

***"The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."** (John 3:8.)

The historical account, is dim, when compared with the **allegorical illustration**, which it symbolizes.

Jesus saith, "No man cometh to the Father but by me." Is there any limitation of time or date in this declaration? On the contrary he said, "Before Abraham was I am." Also he said, "Lo! I am with you always."

But these words of Jesus, were in **reality**, Spiritual expressions of the ever-present Christ, who is, always has been and eternally will be, one with the Father.

The human Jesus, of flesh and bone, was upon the earth for but a brief period; That of which he was the embodiment—the Son—the **Christ**—was "before Abraham" and "before the world was." What Jesus the Master **was**—Christ the Saviour, **is**.

Let us turn again to Elihu, whose opening words filled his hearers with amazement, and his continued speaking presented a gleam of ideas which before had never occurred to them. Drawing his "knowledge from afar" he was indeed a splendid explainer of **Spiritual power**, compared to which all other so-called power, is a cipher.

No thoughtful man can read the book of Job without clearly seeing that the instruction so evident, in the first thirty-one chapters, even though they contain so much of worldly wisdom, is not to be compared with that of the eleven concluding chapters, which embody an account of **Spiritual awakening**, and its effect upon the man who thereby is aroused to a higher sense and understanding of life, through the **entire transformation**, of a diseased body and a sinning mentality.

What a subject this is for reflection, and how much could be written upon it! Through **Spiritual** discern-

ment alone, can we know the Truth. But, see it we must. The Master said, "Ye shall know the truth, and the truth shall make you free." So came the ever-existent and ever-coming Christ (Truth) to Job, even as it comes to all who earnestly **seek** for it—but "Elias truly shall first come and restore all things." (Matt. 17:11-13.)

All Christians acknowledge John the Baptist as the forerunner of the appearance of Christ (the Christ) to the world in the person of Jesus. He came as a plain, lowly but sincere and earnest worker "crying in the wilderness." In like manner came the young man, Elihu, to Job, as one who awakens a sleeper; crying in the **wilderness of human mistakes, doubts and fears.**

At the concluding part of Elihu's speech, are references and comparisons to the sky, the clouds, the weather, the thunders and lightnings (see Chap. 37 entire), and these are noticeable, as preliminary to the "voice out of the whirlwind." Certainly Job had passed through a storm of experience, in his early prosperity, followed closely by adversity, sorrow, suffering, discouragement on the part of his wife and unsatisfactory disputes with his kindly, but mistaken friends, who were his neighbors and companions.

Now Elihu (unpretentious as to age, experience or worldly wisdom), comes with an awakening speech based **not** on human reasoning (which is liable to mistaken conceptions and conclusions), but on **Spiritual understanding**, which is true knowledge—such as was given to John the Baptist when he proclaimed "the kingdom of heaven is at hand." And this quickening sermon is at the height of the storm, **culminating in the**

voice "out of the whirlwind," which came, bringing light to Job, even as the voice of Christianity came to the world, when the Christ, appearing in the person of the man Jesus; bringing light to the world.

Of John the Baptist we read, "And he shall go before him in the spirit and power of Elias; to turn the hearts of the fathers to the children, and the disobedient, to the wisdom of the just; to make ready, a people prepared for the Lord."

"And thou child shalt be called the prophet of the Highest for thou shalt go before the face of the Lord to prepare His ways;

"To give light to them that sit in darkness, and in the shadow of death." (Luke 1: vs. 17, 76, 79.)

John the Baptist "was not that Light, but was sent to bear witness to that Light. That was the true Light, which lighteth every man that cometh into the world." (John 1:8-9.)

Nevertheless, the teachings of the forerunner were in perfect accord with those of Him whom he came to witness. So also the teachings of Elihu, were in harmony with the illuminating instruction of the Voice out of the whirlwind.

Elihu had heard this commanding voice, and realized that obedience was imperative (Job 32:22), and his message to Job is for all readers of the Bible. His work was blessed in its effect upon Job, and its further influence on his three kind, but mistaken friends. And, if we of today, are really "seeking" (as commanded by the Master) we also can be benefited by the awakening words of this ancient forerunner.

How different, this blessed obedience of Elihu, from

the disobedience of "the prophet Jonah," whose endeavors to escape from duty, plunged him into a stormy sea of indescribable difficulties and troubles. (Jonah, Chapters 1 and 2.)

This is indeed the ever-speaking voice of God, "yet man perceiveth it not." That is, the **reasoning** man of the world, whose eyes are blinded and whose ears are stopped by the over-shadowing cares, joys, sorrows, pleasures, sufferings and innumerable incidents of this present existence, is hindered from perceiving.*

Not so with the Spiritual man, whose senses are not limited by or to, earthly experiences; for only through Spiritual enlightenment do we, or indeed can we, discern the Truth of Divine influence. Elihu, guided by Spiritual understanding, was far more in harmony with that voice out of the whirlwind, than with the reasoning of the friends, or Job's replies to the friends. What wonder that they were amazed! What wonder that the Pharisees and doctors, when they heard the words of the youthful Jesus, "were astonished at his understanding and answers." So also were his **parents** amazed when they found him hearing and questioning the humanly wise theologians of his day. Yet even his parents understood not. And why? Because of lack of ability for Spiritual discernment, for in this, they were on the same level with the learned elders and doctors. (Luke 2:46-50.)

Even the disciples who were with the Master, were unable to fully comprehend his words. Peter, the most assertive and therefore apparently the "strongest

*The master said: "The prince of this world cometh, and hath nothing in me." This refers to human reasoning, man's "right hand."

mind" of them, seemed to have the largest share of trouble. To him the Master said, "Wherefore didst thou doubt?" And again, "Satan has desired to have thee;" and again, "Get thou behind me, Satan." O tough-minded old brother! Peter! (Matt. 14:31 and 16:23 and Luke 22:31.)

The meek and quiet John, through higher **Spiritual** insight, was far better able to understand. Between these two, stood questioning Philip and doubting Thomas. Luke (not one of the twelve) appears to be the most careful and painstaking. Afterward came Paul; a tower of mentality, but, until his marvelous conversion, unable in the least to understand the grand truths of Christ Jesus' teaching. **Then**, however, there were given to him revelations, which were and are beyond the capacity of mortals to measure. No Christian questions the validity of those revelations to Paul—"Paul an apostle of Jesus Christ by the **will of God** * * * by the **commandment** of God." Spiritual Paul, "put off" Carnal Saul!

If, in this age, there be those who deny inspired revelation since the days of John and Paul, there are many who will not and cannot agree with them. There are evidences of revelation in every age, and none so momentous as that which though so long obscured from man by shadowy clouds, is again visible through **Spiritual understanding**—like as a snow-crowned mountain in the heavens! Look in the right direction, "seek, and ye shall find." "Watch;" for the winds of **Truth** are blowing away the clouds of human mistaken concepts. Truth, which alone commands the wind, is being revealed (to Spiritual eyes) even now. **Truth**, is the one All-power which regenerates man and the universe.

"Ye shall know the Truth, and the Truth, shall make you free."

Whence comest this Truth? Is it only through reason? If in ancient days it came through the Christ, and he is "With us alway," as Himself declared, why shall we not hear His voice today? Not the human voice of Jesus, but the **Spiritual** voice of the forever Christ; otherwise, why his presence or his promise? Let mankind realize and utilize this promise; and let us **know** that immeasurable power stands behind it!

When the Spiritual element within you is awakened, the Spiritual eye, will see the light and the Spiritual ear, will hear the voice of Truth. **This I Know!**

The words of Elihu are finished in this (37th) chapter and he disappears, as an actor who has completed his allotted part. He realizes with reverence and sublime awe that he has been the Divinely appointed messenger sent to Job in the hour of his need. Listen, O man, for he speaks to all humanity.

"Hearken unto this, O Job; stand still, consider the wondrous works of God; dost thou know that God disposed them and caused the light of his cloud to shine; dost thou know the balancing of the clouds, the wondrous works of Him which is perfect in knowledge?"

These are the beginnings of questions that are continued in the next four chapters. "But Elias shall first come."

The thirty-eighth and thirty-ninth chapters brought to Job and his bewildered friends, teachings of the entire insufficiency and inability of the **human mind** to comprehend or, except in a very limited sense, understand even the things which are all around us. Many

questions are asked, not one of which can be fully answered or explained through man's reasoning. The plain lesson is, the inadequacy of **man's** philosophy, and the limitless power and wisdom of God. Human reason is as incapable of comprehending God, as the human eye is of beholding Him. (1st Cor. 2:9.)

This is even more forcibly brought out in the first fourteen verses of the fortieth chapter. Job's **Spiritual self**, is just beginning to awaken, and he takes his first step in the right direction. "I will lay mine hand upon my mouth." That is, he silences his **reasoning** and turns entirely to Spiritual guidance and strength. The "Voice," with a few more words, reveals to him more fully man's utter inability, in and of himself, "thine own right hand" (that is, by his own human wisdom), to save or protect either his body or his mind. "God * * * is mighty in **strength** and **wisdom**." (Job 36:5.) "The wisdom of this world (man's right hand) is foolishness with God." (1 Cor. 3:19.) And Jesus referred to human foresight, and human strength and cunning, when he said: "Pluck it out and cast it from thee," and "Cut it off, and cast it from thee." (Mat. 5:29-30.) Human thought plainly cometh of evil. (Mat. 5:37.)

Job's entire transformation, was the result of this experience. Spiritual Truth had taken control, where human intelligence, had been the usurper.

Well might he have acknowledged with Isaiah; "O Lord our God, other lords beside Thee have had dominion over us!"

And O Mortal Man! We are many, who must confess to having been under a corresponding tyranny. If

we should go into details, there would hardly be an end to what might be told of the devilish **dominion** of the "Princes of this world." (**Pride! Lust! Greed!**)

This I acknowledge indeed; for I speak from the experience of my seventy years—as may be said comparatively, on the Egyptian side of the Red Sea!

But as for Job, henceforth the Spiritual eye, guided him; Spiritual Power, strengthened him; Spiritual Wisdom, opened his understanding.

Paul says; "Be ye transformed by the renewing of your mind." (Rom. 12:2.)

Our Master said: "No man cometh unto me, except the Father draw him." This "Father" is Goodness, the Godlike element "within you." Perhaps the intensity of this unrealized attracting and impelling influence, may vary in different men, but it (Goodness) is the "Pearl of great price" within every one; it continually speaks with "the still (silent) small voice." It is of God, the unconquerable subduer of **evil**. It is the Truth—yea—the Very Christ, which is able, ready and willing to free you (every one of us), from the bondage of Sin and pain. It is the "Light shining in darkness," but the darkness (human knowledge) is unable to comprehend it. Untold millions pass through this condition of existence, utterly unheeding this Truth * * * This Truth! Verily! The pre-eminence and predominance of that which is **Spiritual**, over that which is human.

Job's **humanity** brought him into darkness and "The shadow of death," but his **Spirituality**, when it came into control, lifted him into light and freedom.

CHAPTER 7.

Behemoth and Leviathan.

With the fifteenth verse of this (40th) chapter begins a description that surpasses anything that has preceded it, even as the human is above the animal. It is an allegorical representation of that intelligence which we call the human mind, and here figuratively referred to as an animal, though possessing qualities which are unthinkable as pertaining to any beast. The name given to this marvellous and unclassable nondescript, is Behemoth. This name occurs nowhere else in the Bible but in the book of Job, and here only once. Regarding it, learned men have given much time to discovering exactly what animal (?) was the one referred to. Let us look and see what results they have accomplished.

The most careful literary interpretation I have found says, "The term Behemoth, taken intensively, may be assumed to be a poetical personification of the great Pachydermata, or even Herbivora, wherein the idea of hippopotamus is predominant." So! Pachydermata!*

But, getting a little more plain, Webster defines Behemoth as "an animal, probably the hippopotamus", and Leviathan as "an aquatic animal, probably a crocodile." Old Bible dictionaries and commentaries give corresponding definitions; and it would seem that they are commonly accepted, today, alike by scholars, professors and the clergy, and of course by laymen at large. Some Hebrew writers speak of Behemoth as the largest land animal, and Leviathan as the largest sea animal (some-

*As Captain Cuttle remarked, when he listened with deference to the profound reasoning of Captain Jack Bunsby—"Vat visdom!"

what indefinite). Elephants and whales are likewise given respectful consideration. Average people think little or nothing concerning the subject.

The "Encyclopaedia of Religious 'Knowledge'" is authority for the opinion that the hippopotamus was the animal spoken of as Behemoth, in the book of Job; and further, that Behemoth and Leviathan "evidently appear to be presented as companions; to be **reserved** as fellows and associates."*

It further states:

"Aristotle represents the hippopotamus to be of the size of an ass; Herodotus affirms that in stature he is equal to the largest ox; Diodorus makes his height not less than five cubits, or about seven feet and a half; and Tatius calls him, on account of his prodigious strength, the Egyptian elephant."

And again:

"Nor is he less remarkable for his sagacity; of which two instances are recorded by Pliny and Solinus. After he has gorged himself with corn, and begins to return with a distended belly to the deep, with averted steps he traces a great many paths, lest his pursuers, following the lines of one plain track, should overtake and destroy him while he is unable to resist. The second instance is not less remarkable. When he has become fat with too much indulgence, he reduces his obesity by copious

*Whoever wrote this sentiment may have been nearer correct than men are aware of. Materially, no. Figuratively, yes. There is little in common between the hippopotamus and the crocodile. Fear and voracity will hardly promote companionship. Only figuratively can they be reserved as "fellows and associates." Then it may be understood as human intelligence, so prone toward companionship with ungodliness. Evil (the devil) continually seeks companionship with the human mind and too often his seductive approaches are entertained.

bleedings. For this purpose he searches for newly-cut reeds, or sharp-pointed rocks, and rubs himself against them until he makes a sufficient aperture for the blood to flow. To promote the discharge, it is said, he agitates his body; and when he thinks (?) he has lost a sufficient quantity, he closes the wound by rolling himself in the mud!" O Surgery!

Of the Leviathan it states:

"The old commentators concurred in regarding the whale as the animal here intended. Beza and Diodati were among the first to interpret it as the crocodile; and Bochart has since supported this last rendering with a train of argument (?) which has nearly overwhelmed all opposition, and brought almost every other commentator over to his opinion. (!) It is very certain that it could not be the whale, which does not inhabit the Mediterranean, much less the rivers that empty themselves into it; nor will the characteristics at all apply to the whale. The crocodile, on the contrary, is a natural inhabitant of the Nile, and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has, proportionately, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower thirty-eight sharp, but strong and massy teeth; and is furnished with a coat of mail, so scaly and callous as to resist the force of a musket ball in every part except under the belly. Indeed, to this animal the general

character of the Leviathan seems so well to apply, that it is unnecessary to seek farther." So!

How transient are the wild-flowers of guess work!

How tangled and confused, and therefore unreliable, are the reasonings and varying conclusions (?) of these so-called **authorities** on the subject! Men of good motives undoubtedly they may have been, and learned in their way, but so wedded to materiality, as to be unable to comprehend anything beyond a fleshy animal.

Suppose that one of these learned men had carefully explained to a lot of Sunday-school children all about Leviathan as a **crocodile**, and just here some incorrigible ten-year-old should suggest: "Isaiah (27:1) says 'Leviathan is a crooked serpent'," and another youngster should remark: "David says that Leviathan has more than one head." (Psalm 74:14.) Consternation! We have then David and Isaiah (both are inspired writers) on the one side, and the learned commentators on the other; and consequently, who shall the children believe? (The learned professor here retires for further deliberation, perhaps thinking how much better it would have been if David and Isaiah had attended more closely to their own affairs.)

It should be remembered that there are two ways of interpreting Bible statements; the Spiritual and the material, and the latter should, and finally **must**, give precedence to the former. Spiritual is Godlike; the material is manlike, the true and the false.

As a matter of fact, there is no evidence to cause the belief that either Behemoth or Leviathan, as **animals**, ever had an existence; for it is entirely impossible that any material animals, could answer or fulfill the de-

scriptions given of them in the book of Job; neither do they come near those descriptions, as can be plainly seen by anyone who will carefully read them. They are fallacies—material conceptions, merely someone's opinions.

All efforts to account for Behemoth and Leviathan as animals or as representing scientifically classified species of animals as "pachydermata" (thick skinned) or "herbivora" (grass-eaters), or carnivora (flesh eaters), are failures. Such comparisons do not and cannot meet the case—neither in word nor effect. We must look beyond the material!

It is important to note (Chapter 40:15) "Behold now Behemoth which **I made, with Thee**". This is the **human knowledge** which is given to man, by which he has "dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth". (Gen. 1:29.)

"Leviathan" **God never made:** but yet man alone, cannot subdue him. "His terrors." How ineffectual is man's right hand: God's power, **alone**, can subdue sin. "Who hath prevented me that I should repay him. Whatsoever is under the whole Heaven is mine." (Job 41:11.)

In what manner is Behemoth "chief of the ways of God?"

Tell the meaning of "he that made him (Behemoth) can make his sword to approach unto him."

What is meant by "mountains" in verse 20th?

Verses 21 and 22—Does Behemoth lie "under the shady trees (planning, scheming, plotting), in the covert of the reed, and fens"? "The shady trees"?

Is it not human **pretention** that "drinketh up a river"—that "can draw up Jordan into his mouth"?

"He taketh it with his eyes; his nose pierceth through snares!" Can an animal fulfill this description? Is it not perfectly fitted to describe those braggarts—Human Obstinacy and Human Presumption? Read again Job 40:15-24.

"Behemoth" (reason), made as man's servant, is ever endeavoring to become his master. Uncontrolled by good (God), he becomes perverse, tyrannical, and obstinate in the wrong—like a vicious horse, kicking or biting, now balking, now going ahead spasmodically and regardless of direction, unreliable and full of anger. Looking for trouble and finding it. What unlimited confidence he has in the entire propriety of his own wisdom! He is running mate to Leviathan! He is the warhorse that must be tamed and guided.

Let us turn to the forty-first chapter of Job.

The correct name for "Leviathan" is EVIL, SIN. He is the adversary, the **serpent** in the garden. He is the opposite of God, (Good); the Satan that "came also," "a liar and the father of it", "the great red dragon that "stood before the woman to devour her child as soon as it was born," "that old Serpent called the Devil, and Satan which deceiveth the whole world." (In Isaiah, 27:1, we read "Leviathan, the piercing serpent, Leviathan, that crooked serpent.")

"Behold the hope of him is vain; shall not one be cast down, even at the sight of him"—"Who hath prevented **me**, that I should repay him? Whatsoever is under the whole heaven is mine." (Job, 41:9-11.)

God alone can subdue sin. Man cannot; therefore,

let him **obey** and trust in God. "It is God that worketh in you to will and to do of his good pleasure." Not your feeble effort—not your "reasoning". "It is Spirit that makes pure." "Spirit also helpeth our infirmities!"

"I will not conceal his parts, nor his power, nor his comely proportion." (Job, 41:12.)

(How different from "Behemoth" (the human mind), which "**I (God) made with thee!**")

"Who can open the doors of his face?" "His heart is as firm as a stone; yea, as hard as a piece of the nether millstone." Look not on his face nor his stony heart. (Read the 41st chapter of Job.)

This "Leviathan" is the uncreated Devil that is forever seeking to deceive, to delude and to mislead human intelligence. Jesus called him by his right name, "A liar from the beginning and the father of it." (John 8:44). This is the murderer that wrought in Saul the Pharisee (afterward Paul), "all manner of errors" and then "slew him." (Rom., 7:8-11.)

Take time to **study** (not carelessly read) this seventh chapter of Romans. It is too deep to be comprehended by simply reading.

Perhaps Job, through his bitter but chastening experiences, his awakening by Elihu and his instruction through the "Voice", may have attained to a better understanding of Spiritual light, guidance and strength, than any other man of his time.

Behemoth typifies what Paul calls "carnal mind", in his letters to Romans and Corinthians.

Shall we look for higher authority? Listen to the voice of Jesus Christ, the Son of God. He warns us against depending upon thought; that is, human intel-

ligence, which (rightly understood) is the "eye" that must be "plucked out" and the "right hand" that must be "cut off" before we can come into the correct understanding of that **Truth** which "makes us free."

In the 14th verse of the 40th chapter of Job, human intelligence is very distinctly referred to as the right hand of this representative man.

The Master said "Take no thought." This declaration used to be a stumbling-block to me. No thought! No thought! Did He really mean it? Cannot we see the absurdity of such teaching? Surely there must be some mistake (says reason) about this.

Turn to Matthew 6:25. "Take no thought for your life—what ye shall eat, or what ye shall drink." "Astonishing" says the Prince of this world! "Absurd" says reason. "Inconsistent, without common sense." Yes! O yes! But are we quite satisfied? Or yet content with our reasoning? Does not uncertainty usually attend it?

Truth asks us: "Will you be governed by your feeble and deviating reason, or by the **Spiritual** element, the Kingdom of God within you?"

Leviathan is for ever condoning your faults, covering them up in the earth so that they may spring up and bear more corrupt fruit. He would plant the garden of your mind with the seeds of evil. "Tares" indeed!

Humanity has its **Spiritual element**; and this is the grandest truth man can know; but it is like a sleeping infant.

Humanity has its **unspiritual element**, which is like a wide-awake young man ("the young lion"), and under this influence, humanity is continually getting itself into mistakes which lead to troubles of every kind, including

sin and sickness. This was clear to the psalmist when he wrote: "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one!" (Ps., 14:3.)

Humanity can escape from the thrall of this erroneous condition, by awakening its **Spiritual self**, nurturing its growth, heeding its voice and obeying its words, for it can only utter Truth. It is the "still small voice" which comes not of human knowledge, but through the quiet atmosphere of Truth—which is Spiritual. Men expand in Spiritual knowledge in proportion to the earnestness of their **desires** and the sincerity of their motives.

The grand fact of the Bible, the grander fact of Religion, the grandest fact of Christianity, is the predominance of **Spiritual Truth** over human (so-called) knowledge. The first is of God: the second "cometh of evil." (Mat., 5:37). "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you they are Spirit, and they are Life." (John, 6:63.) Here is the **allness** of God; and the **nothingness** of evil.

If you ask to know whence the writer has been able to see certain things that are averred in this book, I will promptly admit, I do not know with certainty. For example: expressing the belief that "Behemoth", "the lion" and "the young lion", all refer to human reason;—and also that "Leviathan", "adder" and "the dragon", are identical and all refer to sin.*

I am charged with assumption. So! Let me reply that they who assert or believe that these nondescripts,

*If any man will interpret to me the full meaning of the 8th verse of the 3rd Chapter of John, I will endeavor to explain how I write these things.

Behemoth, Leviathan and Dragon are animals, are far more assumptive. Who ever saw one of them?

This, however, I will affirm and **positively declare**, I have heard the words of "a voice", that is unaccountable to reason but which, I am convinced, proceeds from a source that is higher than human reason.

Let me here quote a few passages from the Sacred Word regarding this "Voice."

1. "Cry aloud, Spare not, Lift up the Voice, like a trumpet." (Is., 58:1.)

2. "The Voice of God said, Let there be Light and there was Light." (Gen., 1:3.)

3. "In the beginning was the Word, and the Word was with God, and the Word was God." (John, 1:1.)

4. "He spake by the mouth of his holy prophets." (Luke, 1:70.)

5. "He sent his Word and healed them."

6. "I am the voice of one crying in the wilderness." (John, 1:23.)

7. "The Lord answered Job out of the whirlwind." (Job, 38:1.)

8. "And lo a voice from heaven, saying, This is my beloved son." (Mat., 3:17; Mark, 1:11.)

9. "And there came a voice out of the cloud." (Luke, 9:35.)

10. "My Word shall not pass away." (Jesus.)

11. "Wisdom uttereth her voice in the streets." (Prov., 1:20.)

12. "If any man hear my voice and open the door, I will come in to him." (Rev., 3:20.)

13. "The first voice which I heard was as it were of a trumpet." (Rev., 4:1.)

And hundreds of other similar expressions from Genesis to Revelation. "Yet man perceiveth it not." (Job, 33:14.) We, hear the audible voice! Let us listen for the unerring Spiritual Word. The ear of Spirit, the real man within you, **does** distinguish this higher voice, though your human self, may be oblivious to, and entirely unaware of it! This is "the still small voice."

But what says Paul when speaking of Revelation, as it came to him? "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth)—such an one caught up to the third heaven, and I knew such a man "how that he was caught up into Paradise and heard **unspeakable words**, which it is not lawful for a man to utter. Of such a one will I glory: yea of myself I will not glory but in mine infirmities." (Second Corinthians, 12 Chap. vs. 1-5.) Did not this refer to the writer of Revelation, the Apostle John? How could it have been otherwise?

Paul not only heard the "Voice", but also was aided in earnestness and power by his infirmities, for as He himself declares; his trials and troubles added to his (Spiritual) strength. (2nd Cor., 12:10.)

CHAPTER 8.

An Incident.

In the first months of the year 1865, in the mining town of Virginia City, Nevada, there was a young man lying very sick. The trouble began with pleurisy, and

for six or seven weeks it seemed as though every organ and membrane in his chest was swollen with inflammation, attended with very high fever and with tormenting pain and suffering. During a large part of this time he was delirious.

He was in a good house in which all conditions were more than comfortable. Friends surrounded him, one of whom became his constant attendant and companion for months. Two of the best physicians in the city treated him in consultation, and for a time they were hopeful, from the fact that the patient had a good constitution and his age (28 years) was considered to be that at which a man has the greatest capacity to combat and endure disease and suffering.

So the long, long days dragged wearily on. Each morning friends kindly inquired, only to be disappointed, until even the light of hope disappeared from the view of nurse, doctors and friends. One of the doctors said, "You may as well write to Mr. ——'s friends and tell them that it will be impossible for him to be alive twenty-four hours hence." The other doctor (who was an intimate friend of the sufferer), bore a look of utter discouragement, and the face of the friend who was acting as nurse, seemed to express only hopeless despair. All looked for the end.

That night the patient, in a few moments of sleep, dreamed that he saw the door of his room opened, and there came in a young stranger with a smiling and good-natured face, who in a businesslike manner announced that he came from the office of death. The dreamer quietly asked, "Have you come for me?" And after a little parleying was told "No." (The author could de-

tail more of this interview, but it is unnecessary.) **Fear was not present.** There seems no great importance to this dream though, coming at that time, it may have had more significance than we are aware of.

The next morning, when the doctors came, the patient whispered to his friend that he felt a little better, and the sympathizing doctor agreed with this, and a day later the fever had very much abated, and symptoms were more favorable.

Now follows the most deeply interesting part of this story. For many days the sufferer had been delirious, and in his illusion he imagined, or in some way discerned, that the forms of two others were beside him. He was lying upon his back and believed that at his right, and close against him, was a somewhat younger and smaller man, and next to him was a little boy of say five or six years or so. No one of this trio could escape, or alter his position, but the patient was suffering **by fire**, for all three.* He never spoke of them nor turned to see, but yet was so intensely conscious of how they appeared that, although this occurred nearly fifty years ago, the impression still remains—so vividly that, if he were a painter, he could detail their expressions on canvas. The young man seemed a cheery young fellow, such as you often meet, somewhat thoughtless, gay, free from care, neither especially good nor distinctly bad, neither wise nor silly, a kind of inexperienced starter out in some unknown career, expect-

*The reader may ask why I say, "Suffering by fire." It is this: For days and days, the sick man believed that within his left breast, were the hearts of the three who were lying upon the bed. A small stick passed through them all and there was a slow fire of live coals beneath, so that the three hearts were being slowly roasted.

If "Dante" ever drew a more cruel picture, I am not aware of it.

ant of something, ready to go anywhere or do almost anything that promised worldly success, almost regardless of what it was. He seemed a little dissatisfied with the sick one for detaining him, not suffering pain himself, not once offering to assist or relieve the patient; indifferent; as though he would say, "Live or die, I have nothing to do with it. If you live—I'll probably stay with you. If you die—I'll try some other man." Toward the boy at his side, he seemed to be alike indifferent, though not entirely unaware; and utterly unconcerned as to the troubles of others.

Millions of examples of this stamp are and have been embodied in, and are clinging to, all conditions of humanity, though unseen by the eye, and scarcely ever realized or in any way recognized by those whom they persistently attend. They have utterly no regard for the first commandment; neither for the two great commandments spoken by Jesus. They exemplify only the stubborn will of selfish man; the "carnal" human mind.

Nevertheless, I believe that this stubborn, untrustworthy self, has implanted even in his own **selfhood**, an envious conviction that the Spiritual self, of whom he seems jealous, is his superior. In this comparison they resemble Cain and Abel.

"Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and his offering he had no respect."

"And Cain was very wroth and his countenance fell.

And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." (Gen., 4-1 to 7.)

Now, the face of the little boy, represented something quite different; an appearance of neglect, and consciousness of such neglect; aware of something wrong; a desire to go over to the sufferer but kept from doing so by the one before described; an expression of childlike helplessness because he was unable to make things better; a feeling such as a child might have who was concerned for his parent; innocent of evil—like those of whom the Master said, "Suffer little children to come unto me, for of such is the kingdom of heaven!"

When, as already stated, a condition of improvement showed itself, the patient's friends in their kindness, brought to him some food, which he had not tasted for many days, and though he took but little, that little was in his weakened condition, too much. As a consequence, the fever again increased for some hours to its full force. The delirium returned, and with it, these same two likenesses just described. This time, however, their stay was short, lasting perhaps half a day. Then improvement again came, very gradually, and after four or five months, health was sufficiently regained so that the man could resume his business, though never with his former physical strength. He, however, continued a business career of many years, resulting in financial success, but realizing the oft-proven unavailability of wealth, to confer true riches. During all this career the unsympathetic young fellow, the **Cain element**, described on the preceding pages, was his con-

stant companion and co-partner, though the man, **knew** it not. The influence of the little fellow, seemed not to develop. Perhaps it is unnecessary to say that the man who was the subject of this whole incident, is the writer of these pages. The soulless companion was the untrustworthy human will; the base child of Evil; the deceiver of all mankind; the Cain that would, through envy, murder his brother. The innocent little boy, as now disclosed, represented the Spiritual element within man.

It would seem that the suffering described, ought to have turned him to God, man's only real refuge. But no.

Had he heeded the "still small voice" of the innocent child, perhaps it had been better. Perhaps otherwise. I know not. The Spiritual eyes of my inner self were again closed;—to be once more opened through suffering!

Let none say hastily or carelessly that the foregoing was merely the dream of a delirious mind. Though you may **think** so, you do not **know** it, and there is a vast difference between thinking and knowing. This to all. **I know** it was **far more than a dream**, which, it is claimed and generally admitted, lasts but a few minutes, and usually disappears like vapor. But very different from the disappearing dream of the sleeper is the **vision of truth**, which is from and of, the immortal. The dream is uncertain and utterly unreliable; perhaps now and then apparently correct, but far more frequently illusive and false, as all can easily remember. If you dreamed something and it, as they say, "came true", have you not a hundred times dreamed of something that did not, or could not occur?

Entirely different, however, is the **vision of truth**, which comes through Spirituality, instead of materiality, and these two differ from each other even as light differs from darkness. Except a man "be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." (John, 3:8.)

Nevertheless, let us stop here for a moment and consider. It is clear to many, **as the Bible teaches**, that man has human understanding (which often makes mistakes) and a Spiritual understanding, which is always correct.

Paul makes this plain. (Rom., 7:14 and 8:1-26.) Now if each of these differing elements dream, may it not be that the first named is "unreliable" and the second true? I make no assertion, but simply inquire speculatively. Who can answer? Who can say yes or no? Can anything be known on this subject?

Who can with certainty, distinguish the line of difference between "that which is born of the flesh and that which is born of the Spirit?" But, this we **can** comprehend through the words of Christ Jesus. "**God is Spirit!**" Therefore, this is clear; that which is Spiritual, is of God,—is therefore perfect, and can make no mistake. And so it follows necessarily, **Spiritual understanding** is, always has been, and always will be, absolutely correct.

This Spiritual element within man, though apparently dormant, must be awakened to action, and must resume its **rightful and just control**.

I love in these days, to linger on the remembrance of this vision of my earlier life. In it, I saw the Spiritual

reflection of man's selfhood. Perhaps I have nothing in this present condition of being, for which I so fervently thank my Creator, for it seems more and more "a lamp unto my feet, and a light unto my path." (Ps., 119; 105.) With increasing clearness do I see the light and comprehend its glorious meaning.

Just think of having a **vision**, in which you discerned, as companions by your side, your human intelligence, and your immortal Soul! And years afterward, to comprehend it!

No interpretation of this vision came at that time; no explanation of its meaning. That was delayed for more than two-score years before its unfolding began. It is developing still, and today is sufficiently comprehended so that it is a **buttress** to my faith. Perhaps the long delay has been for the best. If it had then been explained, perhaps it would have been less understood, than in these riper years. Today, through the experience of "three score and ten" I am better able to comprehend its meaning.

The lesson is, that man's early human life, is pure; untainted by anything that defileth. But when that quality which we call **reason**, or the human mind, begins to assert its control, the higher self, is almost overcome, and is dwarfed into inactivity. The **human**, (the great "unreliable") assumes command and baffles, and obscures the higher self. This unrighteous reign continues, until man's Soul (the higher self), revolts against the usurper, and the Spiritual or true self, proclaims its freedom and conquers through the aid of Divine Power.

Man's "own right hand" (human knowledge) cannot alone accomplish this victory. It could not in the

days of Job. (See Job, 40:14 and 41:8.) These references are very important and must be apprehended. By them, any man who is sincerely seeking an understanding of his **Spiritual self** will be wonderfully aided and guided. (See 91st Psalm.)

Job's experience is like a chart describing the channel which leads to Spirituality. In his earlier days—Satan and his work, but in his later years—the voice of **God**, through **the Christ**.

Let men realize that "the Christ" is the manifestation of God—Good. The Christ walks by our side; and opens our understanding; though we recognize Him not. He is in the midst of us when we have gathered our divided **self** together; he stands at the door knocking, and ready to enter and instruct. "He will render unto man, his righteousness." (Job, 33:26.)

He says to mankind with the Voice of true Christianity, "Come unto Me, all ye that labor and are heavy laden" (oppressed with pain, sorrow, suffering or sin). Listen to this voice—the voice of Spirit,—speaking that **truth** which breaks your chain.

What was spoken to the Apostles by Jesus,—that,—"**The Christ**"—is saying to us today; for lo, he is "with you alway". Consequently, and logically, it follows; that His ever presence, is an available support and a healing power now as of old. Why not? Aye—**Why not?**

Are His eyes closed?

Can His love be changed?

Will He not answer those who call upon Him "in Spirit and in Truth"?

Is not "All Power," given to Him now, as of old?
(Matt. 28:18.)

Why not? **Aye! Why not?**

CHAPTER 9.

Incident—Continued.

To those who will carefully study the book of Job, it is a reservoir from which to draw Spiritual instruction. The writer has endeavored to study it prayerfully; which is far more than carefully.

The great **Desire** of "the reasoning man" is human knowledge; while his great **Need**, is Spiritual understanding. Knowledge comes from and through human **thought**, and is the wisdom of this world, which Paul declares "is foolishness with God." In the first, second and third chapters of his first letter to the Corinthians, he describes and emphasizes the vast difference between knowledge (human) and wisdom. He inherited and attained in earlier life much of the former, but the latter, only came after his marvellous conversion. Thenceforward, till he finished his course, he was constantly putting off "the old man with his deeds" and putting on "the new man." That is, rising from knowledge to wisdom, from that which reasons, to that which understands; from the "carnal mind" even to the "Spiritual mind." (Rom., 8.)

Truth is man's great need, for "the Truth shall make you free." This "Truth" is the pearl of great price. It cannot be purchased with money. It comes not through intellectual perception, but through Spiritual discernment; and these are opposites. The first will fade. The latter endures.

I may be presumptuous. I may be unable to see clearly. I may "open my mouth in vain, and multiply words without wisdom." I may be "darkening counsel by words without knowledge." If so, I know it not. **God knows all.** And this consoles and comforts even me; for he knows the deepest motives of my heart. So be it. I am endeavoring to perform a duty.

Please refer again to the sketch and explanation, on the two pages following the title page of this book, in which is illustrated that presentation that came distinctly and directly to me. Doctors may smile with pity; theology may reject with scorn and be disposed to "cast him out" (John, 9:34); but "one thing I **know**; that, whereas I was blind, now I see" (John 9:25). Dawning light is coming, where before, all was darkness.

The sketch is named Man's "Selfhood", an unusual word, but the most suitable I could find. May it not be possible that in a sense, every descendant of Adam, has his "Garden eastward in Eden"; in which he is placed? Here is "every tree that is pleasant to the sight, and good for food; the tree of Life also in the midst of the garden, and the tree of Knowledge of Good and evil!" Trees! indeed; Trees!

Life is Eternal! Life is Spiritual! Life is Good! Whatever is Spiritual proceeds from Spirit which is God!

But Knowledge, is a mixed up affair; a conglomerate; an uncertainty. How can there be such a combination as "good and evil"? These are opposites; forever ununitable. Nevertheless, these are figuratively, the trees that grow in the garden of man's selfhood,

which the sketch is intended to illustrate. And in that garden, also crawls the deceiving "**Serpent**", pretending to be an advisor on the subject of "good and evil". (Gen., 3.)

This crooked monster, has been giving advice ever since the days of Adam and Eve. We all hear its speaking, and too often its counsel is heeded; but all must be made to understand, that when he speaks of evil he speaks of himself, and he has been a liar from the beginning. (See John, 8:44.)

Let us ask in what manner does the "carnal mind" differ from the fleshly body? The most distinct difference seems to be that the first is invisible to the human eye; for both are "of the earth earthy."

The young man so ill in Nevada in 1865, now, in newer understanding of life, realizes that he was at that time so near dissolution that he saw with sight more than human, his own **selfhood**, with his larger share of "carnal mind," which is human, and his struggling element of Right, which is Spiritual, and yet he understood not! "See ye indeed, but perceive not." (Isaiah, 6:9.) The Bible often refers to this blindness and lack of understanding. These "two or three" must be "gathered together in **his** name."

What is the real meaning of these "two or three"? The condition is "**in my name**", and the promise is, "**There am I in the midst of them.**"

As commonly read, it seems to refer to the assembling of a small number of individuals. So! With this interpretation, an isolated man (perhaps the single survivor of a shipwreck who found himself alone on an island, hundreds of miles from anyone else), would be excluded from the benefit of this promise of the Master!

May it not be explained by Paul's references to himself; the "carnal mind" and the "inward man"? If so, it was clear to Paul, that one of these three was the "**inward man**," which is Spiritual.

Certainly it is obvious that the two or three gathered together does not refer to two or three persons. Here is the plain lesson. O Humanity! See to it every one, that the "**inward man**" be the **controlling force** of your inward and outward life in every act, word and thought. Only in this way, can you be enabled to realize the meaning of that great saying of the Master, "Ye shall know the Truth, and the Truth, shall make you free."

Old or young, bright or dull, strong or weak—high or low—rich or poor—"hewers of wood and drawers of water", whatever may be your condition, see to it that "**love toward God and kindness toward our fellow men**," be your governing motive and aim, in Spirit and in Truth. Then "the Christ" is in our daily life.

If theology claims that revelation ended with the days of John and Paul, where is the theologian who can prove it? The writer utterly denies such a claim, for disproof of it has come through personal experience.

(Read the ninth chapter of Isaiah, especially verses 2, 12, and 17 to 21, inclusive.) So the war continued.

I was, indeed, "in the valley of the shadow of death" when the dawning light shown upon me, yet was I so dull of comprehension, that I did not understand it for more than two score years. And why? Because I listened to the voice of evil, more than to the counsel of Good. Evil led me into darkness and then fought against me, (see Lam., 3:1 to 21, also Rom., 7:23), though I knew it not.

Evil was with me, more potent than good. These are the opposing elements within every man. Evil is what Paul calls the "old man", which with his deeds must be "put off."

Evil is entirely selfish; full of envy, lust and greed; is not subject to the law of God; never advises man honestly; has no regard for his little neighbor, Good; in fact, constantly opposes any influence adverse to his own; may perhaps say, "Be honest, because honesty is the best policy", but never, because it is right. Now, how could it be otherwise, since evil "is of the earth, earthy"? (1 Cor., 15:47.) Evil flourishes on the trees of knowledge! . . . Never on the **Tree of Life**.

But entirely different was our little neighbor! Patient, uncomplaining, intensely interested, hoping and trusting, he could only utter with the "still small voice!" Again I ask "How could it be otherwise?" His was the voice of Spirit, which is the ever-present Christ, so oft and so long unheeded—yet the only voice that ever has, ever will or **ever can** guide us to the Kingdom of God!

So have I, in the best words at my command, described the vision so obscure to me then. I had not the least idea of its meaning. Nevertheless, the memory of it remained: though perhaps, at times, unthought of for years.

Not until I had passed the age of three score and ten did I gain the least comprehension of this vision, and again it came as before, through suffering. But of this, more farther along. (See Job, 33:14.)

Whoever may read this book will of course form his or her opinion respecting this vision; and perhaps, in many cases, such opinions may be adverse to my own,

which is this: I believe that with Spiritual discernment, I beheld typically, the "two or three" that must be "gathered together" in His name. (Mat., 18:20.) Humanly condensed it was "Body, Mind and Soul!"

To me, it was truly a heavenly vision; as direct as that described by Paul (Acts 26:13), and came from the same source. I believe this source to be entirely separate from human reason, and far higher than anything that ever comes through human mentality. I believe that the same power that first gave this vision, **has preserved it** so distinctly in my memory. I believe I am nearer to—that is, have a better understanding of—that power in my later years (my seventies) than ever before. This is witnessed first by a complete change in my thought and also by promptings of a voice that has come to me **since this change**, in a manner that cannot be accounted for through reason or human knowledge. This has been repeated not less than six times so plainly, that I could distinctly understand it. Also am I conscious of progressive work within myself that I do not yet comprehend. For these things I **humbly** and **reverently** thank my God, the author and giver of all good; for He is only GOOD!

I thank my Creator more and more, day by day, for a better understanding of Spirit,—God—Good—ever present Love. I am thankful for the word of the Master when He said "It is the Spirit that quickeneth; The flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are Life." "God is Spirit."

Let us consider that Voice which said unto David—"Because He hath set His love on me, therefore will I deliver him: I will set him on high because he hath known my

name. He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and show him my salvation." (91st Psalm.)

May not this same sentiment be uttered by the "Voice" today to thousands of human sufferers? Aye! though their human ears hear it not, neither do their human minds understand!

Furthermore, as this revelation came to me (though so long uncomprehended), I believe it comes in some measure, to everyone. But "the darkness comprehendeth it not." Nevertheless, there is a "true Light, which lighteth every man that cometh into the world." (John, 1:9.)

Job "the much afflicted" saw this light, and even now men may see it if they "ask", "seek" and "knock" in earnestness, sincerity and Truth. Suffering promotes and develops this condition of earnestness. Therefore a man's very "thorns of the flesh" may be productive of blessings, to be finally understood. Let him not fear, but trust in God, and know that His power is sufficient for him! This is Faith!

In my younger days I heard much on what was styled the "Gospel plan of salvation" and this I tried to find through the churches. Creeds did not seem clear, nor were they made plainer by the Sunday sermons of clergymen who gave their opinions, freely; but not always convincingly.

During middle life, while actively engaged in business (success in which was my main object and desire), I had been a regular attendant in orthodox churches. While not a member, I was interested to an extent that

made me a church trustee for about fifteen years. Later I became a member of both the Universalist and Unitarian churches, not an unusual thing for an unsatisfied Christian. These two denominations are commonly known in this country as the liberal churches. Such for a time they seemed to me, but in later years, orthodox and liberal are not so unlike as to justify any wide distinction. They are all aiming to do good, and just about equal each other in motive, loyalty and earnestness. What a pity that they will insist on pestering themselves with dogmas and doctrines.

Wandering farther in the "wilderness", the cloudy maze of uncertainty, Mental Science (**so-called**) had attracted my attention, and was an added experience. For a time this so-called "science" seemed a helping hand but finally proved not only its utter inefficiency to benefit, but its baneful influence for harm. I have respect for the doctors and for the churches, but none whatever for what is called "Mental Science." It is, in fact, **mental unscience**, which would endeavor to **control** God's man ("made in His likeness") by and through the man made of the "dust of the ground"; whose breath is in his nostrils." (See Isaiah, 2:22.)

Whoever depends on Mental Science (so-called) is starving in the effort to sustain himself on unsatisfactory husks.

You cannot depend on your own mentality. Worse than this is the effort or willingness to rely on the mentality of a fellow mortal. Mental science is Christian unscience.

I have enjoyed the companionship of many friends in all the various churches referred to, and feel entire

good-will for each and every one of them. Surely their object and effort is toward good; the lifting up of humanity; and this glorious motive, should unite all Christians in sympathetic harmony. Let rivalry in efforts to do that which is useful and right, and for true religious advancement, take the place of condemning or criticising. (See Rom., 2:1-4, also Phil., 4:8.)

How commonly and carelessly we speak of families as belonging to this or that denomination, as if religious belief was a question of family birth, and so children are to follow parental legends, regardless of right or wrong. Such belief, burrowing itself within a childish mind, will baffle progressive Truth. A sect of Christian believers clings tenaciously to the opinion of some man, who lived a few years or a few centuries ago. It is said there are a hundred and fifty (perhaps more) differing sects of Christians. Each sect seems to believe its own people measurably better than any of its rivals, and they estimate other sects in proportion as they may agree or disagree with them in doctrines, customs and beliefs.

Nevertheless, Christ is the foundation on which all Christian churches are represented to be built. By most believers he is regarded as a person, and also while they tolerate each other more or less, the belief is general that the sect to which the believer may (as they say), "belong", understands this person considerably better than any of the others.

One sect holds that highest reverence for this "person" demands that he must have a personal representative here on earth, and so they proceed to select one from a chosen few, any of which are supposed to be well suited to the duties and functions of Christ Jesus if he was on the earth today!

Another sect will believe that the Master was the highest type of **reasoning** man and that their members are today notably better **reasoners** than any other logicians. These of course see "Salvation through character," but what **they** perhaps term "character", may hardly be attainable by or to all, because of environment.

Some differ but slightly from their neighbors, while between others there seems strong antagonism. Moreover, most of them make occasional changes in their doctrines. And so it has been for centuries. All cannot be right, for strictly speaking, there is but one right. Variations of doctrines and occasional changes of belief, are not satisfactory.

For example, one important body of Christians which clings to the teachings of an austere man who lived in the 16th Century, has recently disavowed belief in his doctrine of "Infant Damnation", after having defended this cruel tenet for nearly four hundred years. Can this be called satisfactory?

In the past, what iniquitous and unrighteous events have resulted from the intolerance of one religious sect toward another! Those who have called themselves enlightened Christians, have persecuted, tortured and murdered their fellow men, in the belief that they were serving God! Men and women have willingly believed that stealing from "heretics", (i. e. those of a differing sect), is not sinful. There seems scarcely a limit to crimes that have been committed under the **pretense** (not the truth) of Christianity. The religion of kindness, has been lost sight of, in the intolerance and cruelty of bigoted fanaticism. O that these conditions were only history! Are they? I dislike to write of, or to remember them.

Let us all try to be fair and just, one toward another. Fairness and justice are divine. Jesus said, "By their **fruits** ye shall know them." If the prejudice of birth, or education, or any other circumstance unfits us for judging doctrines and beliefs, let us look to the **fruits**, for comparison; who is doing the most good?

What is somewhat indefinitely called orthodoxy, may not appeal to me, yet my father, was a Presbyterian elder for about forty years. This tribute does his oft-mistaken son pay to his memory: After so many years of experience, I never knew a better man! I never knew one who was more constant in his faith and trust in God! I never knew a man of better motives, or of a purer life.

CHAPTER 10.

"Twice."

"God speaketh once, yea twice, yet man perceiveth it not." (Job, 33:14.) This truth has indeed been exemplified. To me, chapters 33 and 36 are, in the instruction they give to an erring mortal, unutterably grand.

In a former chapter I have described a severe illness with its attendant suffering. It would seem that this should have been sufficient for one lifetime. But no, many years later when I had passed the allotted "three score and ten" came other forms of suffering and pain not less severe than the earlier experience. In the first I retained hope, while in the later trial, even the door of hope seemed closed and barred. Briefly, I was suffering from the effects of disease which was first observed when I was a little boy and had given trouble periodi-

cally for sixty years with a tendency to grow worse. I was so utterly cast down that not only hope—but even desire to live—had passed away, and I thought my Maker unjust, because my life was not at once destroyed. Annihilation seemed such a simple solution of the matter; and so I declared man better than God! (Read the third chapter of Job, especially verses 20 and 21.)

Although knowing and acknowledging that goodness had not been my aim as much as it should have been, what had I done that I should be tortured? Had I not endeavored to benefit my fellow men rather than injure them? Why did not God, if He was merciful, just blot me out of existence, which single request was all that I asked? I denied His kindness, mercy, love or justice! I thought and said; that “My father or mother were better than this being you call God, for neither of them would cause even the vilest to suffer like this! And if He does not send this torment, He permits it, which is just as bad!”

More I said, which I would willingly forget.

Men think they know their **wants**, but where is the human being who knows his **needs**? I, for one, have never seen him. Certainly I did not know my needs.

Imagine a man afloat and alone on the stormy waves! Imagine a man standing on the roof of a high building from which flame and smoke were pouring from every window! Imagine a man in a vast desert pursued by a pack of hungry wolves! Like these seemed my condition. But “man’s extremity is God’s opportunity.”

Medicine, Theology and Suggestion (will power) had, like Job’s three friends, “stood still and answered

no more." (Job 32:16.) Then came, like a rising star, before unnoticed, a speaker that amazed all, with words that to me, were like the words of Elihu to Job: "the voice of one crying in the wilderness."

Mistaken Job, as materialistic in his thoughts of God as were his three friends, believed that God (eternal Good) had persecuted him in his mind and body. (Job, 19:6 to 11.)

Elihu, speaking truth, says: "The Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: **He will not afflict.**" (Job, 37:23.)

David says: "Like as a father pitieth his children, so the Lord pitieth them that fear him."

But righteous and just are the laws of Truth, and that man is **blessed**, when punishment for wrongdoing overtakes him, for this is his **real need**. "He is chastened with pain . . . and the multitude of his bones with strong pain." (Job, 33:19.)

Job had mistaken **chastening instruction** for cruel persecution. And this also has been the mistake of countless thousands. Moreover, this mistake must be corrected, here or hereafter, before any shall be able to say, "but now mine eye seeth Thee!" (Job, 42:5). "The Lord hath His way in the whirlwind and in the storm!" (Nahum, 1:3.) This **tempest** is wholly within the human consciousness.

Job had indeed passed through this developing and purifying storm. During all his former years, he had been governed by his own selfish mind, (Behemoth), and this had now been made apparent to him. He saw this superintending Behemoth, with his mistakes and dis-

cords; his arrogance, perversity and unrighteousness. But better far, he discerned and recognized his heretofore unheeded and neglected **Spiritual self**, and realized that this was the **true man**, the enduring "Image and Likeness". From henceforth his vision, his hearing and his understanding remained through the channel of the higher—the Spiritual element—within him. "The Kingdom of God is within you!" The glorious light of this Truth now shone upon his ascending path. No longer did his faith "stand in the wisdom of men, but in the power of God." (1st Cor., 2:5.)

We can now imagine Job as saying to Behemoth—"O thou pretentious Unreliable; be still; cease from thy wandering; cease from thy folly; cease from thy plotting and planning; cease from anger, worry and discord; cease from strife; cease from your efforts to control us; yield to Spirit and be at peace. Let us be gathered together in His name and there will the Christ be even in our midst. (Much is meant by the word "Midst!") "You cannot protect us, nor even save your own self. Heretofore you have been to me like the blind leading the blind. You have neither eye for guidance, nor ear for Truth. Let the 'quickening Spirit,' the awakened sleeper, be in control. Then shall we see the Light and hear the instructing Voice. "Then shall we be satisfied." (Ps., 17:15.)

The "Unreliable" enters his own hell by having his own way, and not until he yields to the control of Spirit, can he escape. The Spiritual element within us, must advance in strength, influence and effect. In no other way can regeneration (the new birth) be attained.

CHAPTER 11.

Conclusion.

Here ends what the writer has to say of the book of Job. I believe myself justified in seeing a certain analogy between Job's experience and those of other men as exemplified in myself. Not that I have yet attained the elevation that came to him through the voice out of the whirlwind, but unmistakable utterances have come to me from a source higher than human reason. **This I know**, and no man, nor any human combination can take it from me. I have heard the voice of the forerunner and am watching and listening for the higher voice of Truth (**John 14:17**), which comes, not through human reasoning!

The grandest instruction I have been able to obtain from a careful study of the book of Job (and likewise supported through my own experience), is its teaching of the vast power which is opened to man through Spiritual sight and hearing. The "voice out of the whirlwind," "the thunder of his power."

Job was, and is, a type of the regenerated man, when brought to an understanding of truth, when transformed by the ever-present Christ, which was "before Abraham" and "before the world was."

Through suffering, he had gone down to a point where there were just two paths before him. One was the broad avenue, which leads down "into the pit," and was plainly apparent to his **human** sense—the end of his **human** existence. He had gone down to a point where he had lost all expectation or hope for a continuance of human life, or any satisfaction in such life.

He had even lost all desire for a longer existence. (Job, 3:21 and 22.)

The other was "the narrow way," which is only discerned Spiritually. And just here his Spiritual eyes were first opened by Elihu (Job 33:22-24). Later came the instructing voice of God, the unseen though ever-existing and ever-present Christ, which enabled Job finally to say, "But now mine eye seeth thee, wherefore I abhor myself."

He who through pain and suffering is brought down to the pit, realizes, that God is his only refuge or strength; as others, may not.

Like Job, men mistake instruction for persecution, until their eyes are opened by the voice of Truth, which is the Christ. To our human understanding, suffering is not enjoyable and therefore does not meet our **wants**. But if it strengthens our desires to be free (from affliction of any kind), does it not make us more earnest, in seeking for that Truth which makes us free? Then it is plain that suffering meets not our wants, but our **needs**; which are "absolute faith in God," and "Spiritual understanding of Him." This condition is the grand transforming influence which is available to all who experience suffering, like or similar, to that of Job.

Paul had his "thorn in the flesh" and asked for relief from it, "besought the Lord three times." Turn to your Bible, my friend, and read the answer he received. Then he saw and realized the supporting power of the ever-present Christ. Spiritual strength, is developed through human suffering. "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I be-

sought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me: therefore I take pleasure in infirmities." "For when I am weak, then am I strong." (2d Cor. 12:7-10.) That is, his infirmities, and the protection he received which annulled their power to harm him, was a constant reminder that the higher strength of the Christ, was with him. And from this he was able to write, "For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18.) Our closed eyes are opened by chastisement. Job's case illustrates this. Elihu first pointed it out to him, but, **the Christ**—the voice out of the whirlwind—compelled him to **understand it!** Such things are being repeated today.

If the Christ, is immortal Good, from Heaven (His sphere), to the earthly man—who shall say it did not come in ancient days? If it came in the man Jesus nineteen centuries ago, who shall say it did not come through cloud and storm ages before? "Before Abraham was I am." Who shall say it comes not today, through the whirlwind of affliction? Verily "The wind bloweth where it listeth!" Who shall tell of "that which is born of Spirit?" (John, 3:6.)

Paul's "thorn in the flesh" he describes as "a messenger from Satan." He did not, at first, comprehend the benefit of suffering, or rather that condition, which comes through suffering. He therefore sought escape from it. But after the answer he received, through

revelation, then he realized that even in the flesh, he was protected **sufficiently**, by Spiritual power. "My Grace!" His need was indeed supplied from the same source that made him immune from the viper's poison. His continued "thorn in the flesh"—perhaps the frequent recurrence of physical pain—was constantly overcome. This realization of Spiritual support, made him to exclaim, "When I am weak, then am I strong!" Strong through Faith! Faith, through a comprehension of Spirit—the ever-present power which comes to a man through **the Christ**, when man "seeth" this truth. So was he protected from the effect of this "thorn in the flesh," as a "first fruit of the Spirit" while patiently waiting for his complete healing, which his strong **faith** told him would certainly be established. (See Rom. 8:18; also Isa. 64:4.)

And why not? Is it difficult for a sincere and earnest Christian to realize that the Spiritual power which helps him, **can heal him**? Aye, why not? Did not the Master proclaim and **explain** the unlimited power of **Spirit**? Let us carefully ponder His teaching! Paul's wonderful eighth chapter of Romans will help us. "It is the Spirit that quickeneth, the flesh profiteth nothing." (John 6:63.)

Man is regenerated, "born again," when the Spiritual overcomes the human; or "that which is born of the flesh." In this manner the **Spiritual** element within us, which is life, grows into a controlling force, which predominates over the reasoning man. And this condition brings us nearer and nearer to the great Love of the Creator.

Let us speak, write and think of this Spiritual ele-

ment within us as the **Soul**, which is of **God**; and is so infinitely superior to our human, reasoning mind. Let us realize this Spiritual self, as that **Truth** given to us of God, through and by the ever-present Christ. Then shall we understand that saying of the Master, "The Kingdom of God is within you." Glorious declaration of the Son of God. (Luke 17:21.)

In infancy there is no apparent, distinguishable human intelligence. Human knowledge, develops as the human body, grows. The child has life (from God), as distinctly as the man of mature years, but the human mind, is like a bodily growth. Is it not "born of the flesh?" Boys grow up as frequently with their father's peculiarities as with resemblance of features or of bodily form or strength. We may dimly comprehend that human thought may have much to do with this "earthly" man. "But of Life, Being—how little we know!" (1st Cor. 15:47-48.)

Life, real Life, could no more be comprehended by Darwin or Haeckel, with all their philosophical reasoning, than by you or me. And ask you why? Read Paul's answer. "The natural man, receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are Spiritually discerned." (First Cor. 2:14.)

Life is Spirit! Spirit is God! Can Man "by searching (reasoning) find out God?"

I am searching for a place to stop, but am reluctant to leave my dear old friend, Job, whom I have learned to love even as an elder brother; and why not?

Irresistibly was I drawn to him; at first not thinking much on the subject, nor realizing that he might

take any special interest in me. But from simply bidding him an occasional good-morning I began to talk with him and consult him (through studying the book), and later to visit him daily. How kind he was and is! How many instructive lessons he is giving me! From first to last I grew more and more to regard and to revere him, as the highest example of a sublimely grand man, purified and exalted, purged of his dross and finally demonstrating Heaven on Earth, through Realization.

A grand illustration of that declaration of the prophet, "Thou wilt keep him in perfect peace whose mind is stayed on Thee! Because he trusteth in Thee! (Is. 26:3.)

BUT LISTEN—pardon me, only for a few minutes, for turning your attention to that grand Bible instructor **Isaiah**.

In the same chapter from which the above quotation was taken he says, "Lord, Thou wilt ordain peace for us, for Thou also hast wrought all our works in us. O Lord our God, **other lords** beside Thee have had dominion over us, but by Thee only, will we make mention of Thy name. They are dead; they shall not live; they shall not rise; **Thou** hast destroyed them and made all their memory to perish. **Thou** art glorified.

"Lord in trouble; have they turned to Thee! They poured out a prayer when thy chastening was upon them!"

Ah! Who shall glance back two or three thousand years and report on the early days of Isaiah? Who can say what experience he may have passed through while dominated by these "other lords?" Who shall

describe these heterogeneous tyrants?—or tell of their influence?

This, all may note: The later chapters of Isaiah are infinitely higher in reverence and in elevating influence, than can be found in the earlier chapters. For illustrations read Isaiah third and fourth, then turn to chapter fifty-five. Here is progress.

And Jeremiah! The picture he draws of himself! (Lam. 3.)

And Solomon! In his younger days—his Song

.

In his advanced years, Proverbs and Ecclesiastes! What a contrast! “Young Solomon,” was succeeded by “Solomon, grown wiser!”

“Light shineth (‘dwelleth’) in darkness; and the darkness (human reason), comprehendeth it not.” (John 1:5.)

Truth brings men into Light and from the power of Sin and Satan, unto **Good**; the only, living and true God.

CHAPTER 12.

Go and See Job.

But, reader, whoever you may be, go and see Job for yourself, and listen to him. He is indeed a teacher by Divine appointment. His first students were his three antiquated old friends; his other students, who shall number! (The writer trusts that he is one of them.) He lives just over the hill, in full view of the turbid sea of human mistakes, is constantly at home, and will be glad to see you, and is always ready to talk—**provided you desire to listen**. And you will be surprised when you see him, to find that notwithstanding

his age, his form is erect, his eye clear, his complexion ruddy, his hair and beard not white, but only streaked with the iron gray of maturity, and with a happy face that grows more kindly as you know him longer. If he mentions his suffering at all, it will be only to say he is glad that it came—for only through such experience was his stubborn selfishness overcome, and he (peering through the dazzling Spiritual light), enabled to see the Power which was regenerating him—the ever-present (though humanly unseen) Lord that hath His way in “whirlwind and in the storm” of tribulation.

He is one of those described in Revelation 7:14 to 17, who have washed their robes (Spiritually) in blood.

Before his suffering, he had indeed walked after the imagination of his evil heart. “The heart is deceitful above all things and desperately wicked; who can know it!” (Jer., 17:9.)

He will tell you, possibly, more of the Bible than you may have before observed or at least comprehended; for he has attained that Spiritual understanding—so far above that which grows upon the tree of knowledge. He may not answer all your questions, for he has a way of choosing for himself. But you may be sure his choice of subjects and his manner of expression, will be for your best interests.

For example, taking up the first chapter of Genesis, he will tell you to read it very carefully, and also include the first three verses of the second chapter. This covers the first account of creation, and “let there be light,” was the voice of God. By His command, all things were made, and, as seen by Him, declared to be good, and at last “very good.” (See also John 1:1-2-3.)

Now follows a second and a widely different account of creation, and this variation has been a stumbling block to many earnest Bible readers and students. (So it certainly was to me.) There are the two opposite accounts! Read them and compare them. Certain titled professors, learned in their ways, have attempted to harmonize these two conflicting narrations by saying that the first is general only, while the second is more specific, going into details and particulars. If these learned men can rest in these opinions (explanations which mystify and obscure rather than elucidate), there is abundant propriety in recommending further and closer examination. If they are able to satisfy themselves or others, they certainly have failed to convince thousands of earnest Christians who are seeking truth.

But why do I write "earnest Christians" as though they included all. Intelligent Jews are as earnest as intelligent Christians; and their painstaking members are students of the Bible, with often a better understanding of it than many of us who call ourselves Christians, but forget our brethren and the Golden Rule. Many of them have "**the Christ**," in mind and in heart; but we often forget—all of us—and are inclined so much to say "thou fool." We are all fools indeed when we in prayer ask Divinity to change His ways and arrange things according to our uncertain and discordant plans. Such prayers are uttered in both Churches and Synagogues.

In my earlier days (looking through darkness or mist), these conclusions **seemed** plainly apparent.

1st. Here (Gen., 1st and 2nd) the Bible gives two distinctly opposite statements.

2nd. If one is true, the other must be false.

3rd. Knowing not which statement to believe—these accounts of creation were of no value.

And still today, I affirm, that any man who depends entirely or mainly, on **human reasoning**, as he reads these two accounts, will arrive at the same conclusion.

But the man who through the experience of **pain** and **suffering**; or through the experience of **revelation**; or the experience of **exact study**; or through **these three**; will be able to understand, that the first account is Spiritual, and therefore true; while the second account, is at its best but a counterfeit. The first is of God, Good; the second is of Evil, the opposite of good. Does not this account clearly for their incongruity?

How can the second statement be anything but the delusive and deceptive work of the devil? It certainly has that appearance!

We will take up briefly one item of these two accounts—the creation of man.

In the first account we read: "And God said, Let us make man in our image, after our likeness: So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.)

Consult your dictionary for the words, **Image** and **Likeness**. For brevity we will use only the latter—**LIKENESS**.

Jesus said, "God is Spirit;" or "a Spirit," if you prefer. Clearly then, the man in His "likeness," the **resemblance of God**, must be Spiritual.

1. Have mortal eyes ever beheld Spirit, or a Spiritual man?

2. Has any mortal man, ever beheld that inner self, or "inward man" of which Paul speaks?

3. Is the human body—simply a material growth—Spiritual, or likeness of God?

4. Is human, finite intelligence—reasoning, shifting and often blundering—Spiritual, or in any way, the likeness of God, who is infinite, and perfect?

5. Is the enfeebled body of a sick mortal, Spiritual, or likeness of the Creator?

6. Is the uncertain, or unreliable, or careless, or greedy, or covetous, or dishonest, or vicious, or cruel-minded man, in any respect, the "likeness" of Divinity?

On the contrary, this "minded man" is the culprit which is named by Paul the "carnal mind;" and he also declares it to be "enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.)

Generally speaking, **evil**, even though it may not always govern, usually predominates in the human mind. It is always selfish and is the parent of greed, cruelty and lust. It is the "old man" which, with his deeds, must be "put off!" Surely it **ruled over me** for the most of my "three score and ten," even though I was not distinctly aware of it.

It overcame Eve and Adam and caused Cain to kill his brother. It planned for Rebecca to deceive and for Jacob to lie, and afterward for Laban and Jacob to deceive, defraud and swindle each other. Evil made David an adulterer and a murderer! It caused Peter to deny his Master! Imperfect man, like Peter, does the same

today! It made Paul, even after his wonderful enlightenment, to exclaim, "Oh wretched man that I am!"

Evil (the devil), conducts its Satanic work through its influence on the human intellect, or what is known as the mind of mortal man. We are in bondage while this influence holds control over us. Not until it is overcome shall we "Know the Truth, and the Truth shall make us free!" Evil, starting from nihility, seems to develop with the growth of every child, as innocence prattles and toddles itself into wilfulness. The child at birth has no thought of evil. There is no evidence that he possesses any of that reasoning capacity, which we call human intelligence. He has life, as distinctly as did Methuselah, but his Life is pure. His life is uncontaminated by the fleshy mind (the great unreliable) and so remains through the days of innocence. "Of such is the Kingdom of Heaven." Who doubts this statement of the Master?

From whence comes this "minded man?" Human mind is not **life**, nor of life, any more than the fleshy body is life; though it seems to show itself soon after birth. If of human growth, it must also have human decay. Call it reason, if you prefer, and then define it. Does there live, or has there ever lived, two men who reasoned alike? No. Then it necessarily follows that if one man reasoned correctly, all the rest of humanity must be more or less mistaken. Is it not so? This is why I call **reason**, the "great unreliable." It is continually making changes of belief; discovering its own errors; and perhaps, while attempting to rectify them, making other and even more serious mistakes. What more fitting name can be found for this deviator, than "the great unreliable?" I find none.

Let us not by any means undervalue reason, made for our servant; but let no man "bow down before it," for in so doing, he breaks the first commandment. He dishonors the one, true and only GOD! This is what Isaiah refers to when he acknowledges, "Other lords have had dominion over us." Even so, dear old Isaiah, but probably you were not worse than most of us.

Human reason is only too ready to be drawn into companionship with evil. (Remember Behemoth and Leviathan.) Who shall say that the history of evil (the devil), did not begin with the fourth verse of the second chapter of Genesis? Here begins the second account of creation, in which after "there went up a mist from the earth," the "Adam man," is formed out of the "dust of the ground" (like child's play); and a little later a helpmate is made for him, from one of his own ribs! So runs the description of the Adam family, made in the UNLIKENESS of God. A cloudy, unsatisfactory pair of mortals.

Now, this family, it is stated, were put in possession of a home, free from care or labor and given all they **needed** and yet were unsatisfied. Fruit from the tree of knowledge, was what they **wanted**. The serpent (Leviathan, Devil), gratuitously informed them how to obtain it and also of the great benefits resulting from its possession, and humanity has been eating it and depending upon the delusive promises of Satan ever since—regardless of that Spirit voice; which whispers to the well intentioned, warns the careless, rebukes falsity, and thunders to wickedness—"Thou shalt have no other gods before ME!"

How vast and absolute is the separateness of the

man of "dust," the extreme **dissimilarity**, of that which is firm and reliable—when compared with the man "**created** in the image of God!"—Spiritual man!

We, perhaps, look at and think of (no offence now—nor unkindness) Prof. Wise or the Rev. Dr. Goodman or of Bishop Smiley, as types of excellent men and mistakenly call them very-spiritual-men. So! Job will tell you that he never saw a representative of Spiritual man, until Elihu came to him. He will also say that the **really Spiritual man**, is never seen by mortal eye, nor heard by human ear, because he is the likeness of God—Spirit. He will also tell you this, that the **Spiritual man**, discerns the "**True light** which lighteth every man that cometh into the world;" "born not of blood, nor of the will of the flesh, nor of the will of man, **but of God.**" This is the "light which shineth in darkness and the darkness comprehended it not." Job will remind you that the human body is of the earth and is nourished by the Earth, but that which is of the Spirit, is **Life**, and is of God. The earthy, is of this little world. The Spiritual, is of the Universe. He will, moreover, declare and make it plain that the Spiritual man (Likeness of God) has Life; while the man of "dust" has only the breath of life," "breathed into his nostrils." Isaiah says, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Did Isaiah here refer to the reasoning man—the great "Unreliable?"

I am really anxious to stop and will therefore try to mention the name of my elder brother but little more. Just here he seems to be saying, "In my earlier days, like my old friends, I sojourned in the "fear of the Lord." But in my later years, like my first Spiritual Instructor, I abide in the "Love of Good."

And he can also teach his visitors to know that the highest condition of Life, of which the wisest can conceive, is to be **governed by Spirit**.

If you, reader, will take the advice of Job, drawn from the experience of thousands of years ago, you will go to your home, take up your Bible (or perhaps take it down from its neglected shelf), and study the two accounts of creation, until you are able to understand to a tangible extent, the absolute separateness, between the Spiritual man, and the reasoning man.

To understand the Spiritual man, is to understand God; with new light.

Then you may be able to read and to comprehend, the Book of Books, as never before. You will realize this saying of Jesus; "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." (John 3:6.)

Spiritual man, alone can comprehend Spiritual truth. Human reason is of the earth, earthy. (1st Cor. 15:48.)

Seek for peace: Job only attained peace when the **Spiritual** element of his nature gained the ascendancy over his carnal mind.

And if you will also call upon Paul, and listen attentively to him, he will confirm and make clear this absolute separateness between the **Spiritual** man, and the reasoning mind (which he has justly named "Carnal Mind"), in "precept upon precept, line upon line." (Is. 28:10-13.) Where is the man, wise enough to comprehend even this one chapter (28th) of Isaiah, except he absolutely separates the Spiritual, from the (humanly) intellectual?

But there are even in these days, men and women,

who are **conscious** that their present life, has been "redeemed from destruction," and that "Loving kindness and tender mercy" have come to them, from Spiritual power. Moreover, they have daily **proof**, of the presence and protecting support of that power! It is annulling the cruelty and torture of pain, sickness, sorrow and grief; and so bringing peace, "that peace which the world cannot give."

Men write of "Natural law in the Spiritual world!" So! And these are men of good motives and aims but how mistaken! One of them who described himself as "A servant of the Lord Jesus Christ" went so far as to describe "Conjugal Love in Heaven," forgetting the words of the Master, "They neither marry nor are given in marriage."

Job may tell you of "Spiritual law, in the natural world;" for this was the lesson that he learned through his own experience. He will tell you that by the opening of his Spiritual understanding, he discerned a holy and heavenly light; which in his old condition of being, had never been apparent—for this light is never seen by, or through, human reasoning.

This is "the true Light, which lighteth every man." (John 1:9.)

When the Spiritual element in man, is the controlling influence of his being; his body is free from disease and his human intelligence is purified through the influence of the ever-present **Christ**.

May we not understand that Jesus "the man" was the absolute embodiment of **the Christ**? Human theology says he was God! Jesus says he was not! Whom shall we believe? "That which is born of the flesh is

flesh—that which is born of the Spirit is Spirit.” (John 3:3-6.)

The flesh includes human body and human mind. The Spirit, includes **Life** and Spiritual understanding. Ye must be born again by the “renewing of your minds.” (Rom., 12:2.)

Job says to us today, even to all who earnestly desire to know more of him, “The perfect knowledge of the absolute Truth of that message which comes to mankind from God, our Father, through Christ, our Saviour, is only discerned through the eye and ear of Spiritual understanding.” Through this, he heard the continuous voice of the ever-present Christ saying, “Come unto me,” and the promise “I will give you rest.” “Peace! Be still.”

And Job “continuing his parable”, will say that the pen which traced the lines of the first account of Creation as given in Genesis, was guided by the divine hand of Spirit! Of the other, the second account, he may be silent.

The two accounts of Creation of man may properly be called:

First; the creation of Spiritual man, forever blessed by and of his Heavenly Father, Good; and——

Second; the narration of the putting together or making up (not creating) of the unspiritual man, the Adam-man who was cursed by his father, Evil.

Preachers tell us of “the Curse”; think of it, “the curse”. Whence came it? Of Good! **Never!** Did a kind, loving and wise human father ever curse his own child? **Never!** Does learned and arrogant Theology pretend to say that an All-wise God, **could** curse His children?

How could such a contradiction be possible? "The curse" never came from Infinite Good! Immortal man was never cursed; the "**likeness**" of God cannot be cursed; but the "unlikeness", the "mortal", the great "Unreliable" seems as it were to be always cursing **himself** into all kinds of troubles, and for these, he is tried.

I speak from experience!

What a blessed revelation to mankind is the first grand story of Creation, wherein God created all; "All": the "Heaven and the Earth"; the "Light"; "Two great Lights"—"The greater Light" and the "lesser Light"; "The Stars also"—Stars! Countless and unlimited! How quickly man loses his human sense of reasoning, when he attempts to comprehend Creation; or Eternity; or Space! It is like trying to find the extremes of an endless straight line. How far can we go? What do we behold? Job could only "look to the Heavens and see; and behold—(what?)—clouds." (Job, 35:5.)

Job, though he may have been as we say, talented, educated, experienced and humanly wise, did not in the least comprehend the meaning of **Light**; that Light which is forever **first** in the birth of Creation. He did not understand the "Two great Lights." He could not realize, that the "Greater Light, to rule the day," is the light of Spiritual understanding; while the "Lesser light, to rule the night", is but the light of human reason. He did not know that "**Firmament**" (which never had a physical existence), typifies and represents a separating veil which "divided the waters under the firmament, from the waters above the firmament:" That is, erring human reason, from Spiritual understanding, which is absolute Truth.

And this dividing veil, is spread out all through the books comprising the Bible and revealing the sacred "Word", which speaks to all mankind, but is cognized only by the Spiritual ear.

Spiritual Truth, is the grandest Light that ever shines into our human existence. That was the illuminating power, that lighted the path of John the Baptist while he was preaching "in the wilderness"; and preparing "the way of the Lord."

Whoever wrote the book of Job must necessarily have been endowed with Spiritual knowledge, so far above that which is human. Only by this could he have portrayed such a character as that of Elihu. And this grand instructor, not only of Job and his three friends, but a Spiritual teacher for all mankind, has been, and still is like our Master "despised and rejected of men" who "esteemed him not." (Is., 53:3.) Is not the "Prince of this world" responsible for this?

CHAPTER 13.

Final

The Christian Scientist who reads this book, will more easily comprehend its meaning. The writer was brought down literally to the grave; and was raised up to behold a new condition of life, through Christian Science, which came to him, even as the awakening speech of Elihu and the instructing Voice, "Out of the Whirlwind," came to humbled and bewildered Job. (Job:38.)

This was nearly seven years ago. I had for years studied and endeavored to understand the Bible, but its sacred pages were dim to my imperfect eyes. Theology

gave me little or no light. I revered and loved the life and character of Jesus, so far as I could understand it; and also often read from Paul. The value of the old testament, seemed to rest chiefly, in Psalms, Proverbs and Ecclesiastes. I could see little in the books of Moses, or the prophets. Job seemed one of the most instructive books in the old testament, though its **higher** meaning, was unperceived. I had become a member of the Unitarian and the Universalist churches, thinking them in advance of what is called orthodoxy, and to sum up, was an unsatisfied Christian.

While in this state of thought, I wrote three books on the subject of religion. The first, found much fault with creeds and the divided and inharmonious beliefs of the varying organizations, which make up the most of Christianity; also with the leaders and controllers of such organizations, but not with the members. The second, was an awkward attempt to review parts of the Bible; an example of "darkening counsel by words without knowledge," (Job, 38:2) and was decidedly worse than the former. The third, was the result of looking (superficially) into Confucianism, Buddhism, etc., and naturally enough, in the order of climax, worse than either of its predecessors. The three, taken together, were not distinctly good nor wholly bad, but only illustrated the tangled condition of unsatisfied Christians. Perhaps their number is increasing, for many indeed are asking "**why**," with more earnestness than ever in the past. They are not satisfied by unproved and uncertain assertions, which often conflict more or less, one with another. Theology is being called upon, to answer questions as never before.

Permit me, my theological brother, for humanity's sake, to ask just one; predicating as follows:—

1st. Jesus healed the sick, by Divine power.

2nd. Commanded his disciples also, to do the same and **they obeyed him.**

3rd. He said, "He that believeth on me, the works that I do shall he do also." (John 14:12.)

4th. Let us carefully consider Matthew 28th, beginning at verse 18. "**All** power is given unto me, in heaven and in earth. Go ye, therefore, and teach **all** nations—teaching them to observe **all** things whatsoever I have commanded you; and, lo, **I am with you alway**, even unto the end of the world", and again he said, "If ye love me **keep my commandments.**" (John, 14:15.)

Now in all kindness, my brother, this is the question referred to: If Christ is "with you alway," and you are obedient to him, and if you love him, why, are you not teaching us, even in this age, "**to observe all**" his commandments; including healing the sick?

Remember the words of the Master and forget them not, "By their fruits ye shall know them."

It must be conceded, that Jesus meant precisely what he said; that "the Christ," is as immutable as His Father and our Father—His God and our God.

Time changes not "the Christ". Jesus proved the truth of what he taught by his works.

Why does Theology not give the same proof; and so observe **all** his commandments,—**all**—not a part,—**ALL!**

The unsatisfied Christian, is asking this relentlessly insistent question. Is it answered? If so, by whom?

It is related of Abraham Lincoln, that on a certain

occasion, when asked why it was that he had never united with a Church, he expressed his inability to sincerely accept any of the special creeds submitted to him and closed his remarks with the words: "When any Church, will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself'—that Church will I join with all my heart and soul."

Today Christian Science is following this command. Today it is the grandest teacher of truth in the world. Today it is to mankind what Elihu was to Job. Today it is quickening its members and all who hear its voice, to a greater love for, and a better understanding of the Bible. Today it is enabling them to realize, that **Spiritual control**, of the human mind and body, is a present possibility; through awakened discernment of the ever-present Christ, who is "with you alway!" Today it opens our understanding to the fact that this **Christ**, so long obscured from us, is the one only Power that heals and redeems.

Today this Power is reforming the sinner and healing the sick. Today it is raising thousands of sufferers from beds of pain. Today it is restoring sight to blinded and weary eyes. Today it is enabling the lame to walk. Today it is reclaiming and transforming those who have been slaves to liquor and tobacco.

Thousands of earnest and sincere testimonies of all these benefits, are repeated by grateful hearts, in the Wednesday evening meetings in Christian Science

Churches; and happy faces, verify the truth of their words. Similar attestations, are published in Christian Science books and periodicals. But the final influence, which satisfies man, is that which comes completely through **his own consciousness**. Therefore, am I happy in saying I am a Christian Scientist!

Happy am I, indeed, to realize what Christian Science has done for me; in healing and protecting my body, from pain and suffering; and in reclaiming and remoulding, my mistaken human mind; through its message of Truth and Divine Love.

Happier is every man, who is brought to a better understanding of God, his Creator; and of the Christ, his Saviour; through this revived and restored Faith!

Happy am I in realizing in my daily life, the beneficent, sustaining help of the Divine Power!

Happy am I in witnessing its healing and redeeming effect upon others.

Happy am I in looking into the earnest faces of hundreds of men and women, who are today turning to Christian Science; hearing its voice and longing to know more of its regenerating and uplifting Truth.

Happy am I in the firm belief, that **this** is the restored Christianity of the Master, which can save the world.

Happy am I in a better comprehension of Life, and a higher understanding of the teachings of the Bible.

Happy am I in realizing **within myself**; the blessing and comfort which made Isaiah to write—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee!"

These facts are unfolding; and growing more clear.

Divine power, having no limit, is available through the **ever-present Christ**; at all times, when men "know the truth".

The Christian ("true worshipper"), (John, 4:23), must realize the Kingdom of Heaven **within**.

In this Kingdom, the supremacy of the Spiritual man; perfect and immortal, must be recognized and maintained.

This, the Government of Soul, (Spirit), will free the human mind from sin and sorrow; and the human body, from sickness and pain. Thousands of illustrations of this emancipation are found today.

This condition must be attained; now or hereafter.

"The Loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." (Is. 2:17.)

So it has been; so it is today; so it will remain. Good changes not.

CHAPTER 14.

Job of Today.

Let us present a short imaginary dialogue illustrative of a modern Job.*

Scene: A sick chamber in a large city house—the home of a man who was born on a farm and worked there with his father till he attained young manhood. Then he went to the city and, after many experiences, became, say, at fifty years of age, a successful business man.

*Bible definition of Job; the much afflicted.

Characters.

1. John Smith (Owner of the house and a sufferer from rheumatic gout.)
2. Rev. Mr. Ash (The family minister.)
3. Joseph Beach (A country cousin and visitor.)
4. Dr. Cutter (A clinic professor and practising physician.)
5. Mrs. Smith
6. Amie (A little granddaughter of the sufferer.)
7. Jerry (A nurse.)

The Sufferer—"O, what a miserable night I have had. It seemed as though morning would never come! I heard the clock strike every hour and tried to change my position so many times! The pain was bad enough last night, but it grew worse along about three! Jerry, put a pillow under my right knee—and a pad, too—there—a little higher up—so—not so far out. O, do you want to break my bones? Lift up the blanket! Don't you know I can't stand weight? There—I'll try that for a while!"

(Jerry, with many a "Yes, sir," endeavors to follow directions.)

Mrs. Smith—"Well, doctor, he is no better; last night was the worst he has had. I came in a dozen times and always found him awake,—and I gave him his medicine regularly and—(to the sufferer). Yes, dear, you take the medicine from the tumbler this time—you know you took the powder at nine. There—three spoonfuls—now, I'll give you some wine in about half an hour."

Dr. Cutter—"Yes, and put an egg, a raw fresh egg in with it. We must keep up his strength."

The Sufferer—"Oh, yes! I know that—I am trying all the time to keep my strength."

Dr. C.—"That's right. Everything depends upon that: We must depend **somewhat** upon nature, and strength is the natural condition of the body. By it only, can muscles, bones, nerves, the digestive or secretive organs such as the stomach, the liver and the kidneys, perform their appointed functions. When we come to correctly understand these complex conditions, we know that the entire organism of man depends upon his strength. As we are able to build up your strength, your blood throws off its deteriorating and impairing influences, and improved conditions—of the entire anatomical structure, is the natural result. But let me impress this upon your mind; do not think on these things. Do not study your own case, let me attend to that. True—you have looked into these important matters—a great deal—and know much about them; nevertheless I advise you not to think of these things, but leave that to me.* It is imperative that the physician must have his control."

Rev. Ash—"Now doctor, I, of course, have but little knowledge of the scientific methods of curing disease. My specialty is the rescuing and guiding of souls. I would not for a moment presume to speak, if it were not for the intense interest I take in Mr. Smith's case, as you already know. I have been with him day after day, when I ought to have been down at my study attending

*This is something like telling a small boy that if he will refrain all day from thinking of a red fox's tail, he will receive a nice present in the evening.

to my sermon. Often before I come home in the afternoon I go to the delicatessen stores for some dainties for him. Also I often sit up with him till 2 or 3 o'clock, and occasionally all night, and my prayers have been expressed for him day by day and night by night. This is merely alluded to as showing the deep interest I have taken in his recovery."

The Sufferer—Interrupting—"Jerry, Jerry,—take hold of my leg—O, careful—so—take out the pad and get the soft pillow—so—there! O, how long will this last?" (Jerry complies with many a "Yes, sir.") "Wife?"

Mrs. S.—"Yes, dear."

The Sufferer—"Is it not nearly time for that wine and raw egg?"

Mrs. S.—"No, dear, not yet."

The Sufferer—"I want to turn on my right side. Now, if you friends will all get on this side, and take hold of this bottom sheet, and pull it over about a foot—I think Jerry can turn me over." (All rise and range themselves beside the bed, and after much pulling and tugging under the repeated cautioning admonitions of the sufferer, and aided by Jerry's strong arm, the patient is turned on his side.)

"There, that will do. Wife, I think you had better get the wine and egg—raw egg—so as to have it ready."

(All become re-seated and Mr. Ash continues.)

"I was about to remark, doctor, on account of the deep concern I feel for Mr. Smith, I will barely venture to make a suggestion.

"It seems to me that the most desirable thing for him is a complete change of environment."

(Here little Amie walks inquiringly into the room and after looking from one to another climbs upon a chair, her childish face between curl papers, her feet dangling above the floor, and listens attentively to what is said.)

"I have known of many recoveries and have been greatly benefited myself by travel abroad. Doubtless you, Doctor, must know of numerous similar cases. My idea, therefore, is that Mr. Smith should take a trip to Europe; and perhaps extend it to Egypt and the Holy Land. He should be accompanied by Mrs. Smith and suitable attendants; and should visit various countries and receive treatment at restful sanitariums, etc., and should not return till he is again restored to health, though it takes a year—or even more."

The Sufferer—"O, I have tried travel, and it nearly used me up; it left me completely tired out: it did no good—don't say any more about travel, and hotels, and steamers, and sanitariums, and visiting. Out with such nonsense! And this medicine stuff, I've been swallowing for a year, don't seem to be doing any good. Doctor, you may as well quit! I'm tired of it! And I don't want any more! (Half rising and speaking loudly.) I wish you would all clear out and let me die. That will be the end of it! Travel! Medicine! Sanitariums! Ugh!"

Mrs. S.—(Sobbing)—"Oh! John! I beseech you don't talk so! You know how kind and sympathetic Dr. Cutter is and always has been."

The Sufferer (Interrupting)—"Sympathy! Paregoric! Quinine! One about as bad as t'other! All rot!"

Mrs. S.—(Continuing)—"We should feel thankful to him and follow his advice."

Doctor C.—"From the first I have endeavored to do my duty. On several occasions I have suggested an operation but have endeavored to avoid it. I always try to avoid operations,* except where conditions are imperative, and had hoped to succeed in this case by the use of carefully chosen medical remedies." ("Remedies!" is faintly echoed from the bed.) "But if Mr. Smith is unwilling to continue the use of them, I unhesitatingly advise an immediate operation." (Here follows a learned dissertation on the numerous advantages which modern surgery mercifully brings to suffering humanity by the cutting of flesh and the sawing and scraping of bones.)

The Sufferer—"Why on earth did you not tell me of this six months ago? Evidently you have changed your mind—for then you said I needed medicine and bandages. I don't believe your surgery is any better than your liniments and greasy ointments! If you only knew what you claim to—but you are a humbug! Just let me alone! Clear out! I'm tired of your stuff!"

Mrs. S.—"Oh, don't talk so to the doctor! I beg of you, John, do be quiet. You know he is our main reliance!"

The Sufferer—"I have had enough of him. Might as well rely on the devil!"

Mr. Beach—"It seems to me time, right now, for me to speak up. I've seen something of rumatiz; and I just want to tell you about it. Don't be discouraged. The city is not the only place where they have rumatiz. Right in Squedunk, we have more than sufficient of it.

*Doctors often say this and seem to have made themselves believe it!

My brother Robert—Bob we call him—you know him, John—he has had a spell of it—the worst kind, and this is what happened. I heerd about it, and went over to see him, and he was just a hollerin' with pain. His folks had tried mustard plasters—and vinegar poultices and such—and they'd dose him up with a plenty of boneset tea. But I could see right away, that wasn't a doin' him any good. Well, sir, it came like a flash to me, that I had seen, down to the store, an advertisement about rumatiz, and I went right down there to look it up. There sure enough it was; 'Dr. Duzenberry's Opedildoc Liniment and Compound Vegetable Pills.' There was a little pile of pamphlets, on the counter. I took up one of um, and began to read, and in about half an hour, I learnt more about rumatiz, than I had ever heerd of previously before. It just explained all about it. Duzenberry makes a business of it you see, and don't do nothin' else. Well, to be short, I bought a bottle of the liniment and a box of the pills—and took one of the pamphlets, and started for Bob's house. Bob was expectin me for he always counts on me when he gets into trouble. Well, sir, I rubbed his jints with the liniment—Opedildock Liniment—and gave him the first dose of the pills—Compound Vegetable—harmless you know—and he got right to work reading the pamphlet, with real interest. Well, sir, for the last month he's been putting on the Opedildock outwardly and taking the Compound Vegetable Pills inward—and now he's out of doors and on crutches! (A long stony stare.) What do you think of that?"

The Sufferer—"All tommy rot; patent medicine; mixed up by the barrel to gull you countrymen. Joe,

you don't seem to have any more sense than when you was a kid! You never had a thimbleful of brains! Regular squash head! Opedildock and Pills! Same old stuff! Ugh! It's all tommy rot! You just go home and take um yourself. Opedildock! Pills! Ugh! Seems as though I had swallowed a barrel of them."

Mr. Beach—"He's awful headstrong and always was. We all knew that."

Dr. C.—"Clearly, Mr. Smith is losing confidence in medicine, therefore our only recourse is the knife and—"

Little Amie—(Interrupting)—"Gramma, can't God make Granpa well?"

Mrs. S.—"Hush, child, the doctor is speaking."

Little Amie—"The Bible says so, and it says Trust in God —and—"

Mrs. S.—"Hush, I tell you."

Dr. C.—(Continuing)—"And now that this is so plainly apparent, I would advise that the operation be not delayed. If Mr. Smith had taken my advice, at the incipency of the case, when I first told him to keep off his feet, I might have saved him from this, but now, the disease has so burrowed itself into the contiguous muscles, veins and arteries, that it is no longer possible to save the lower section of the limb."

Mrs. S.—(Sobbing)—"Oh Doctor! Doctor! Mr. Ash, can't you help us?"

Dr. Ash—"We cannot place our human weakness against the Divine Will. The Doctor is the one to decide. We must trust to his experienced skill."

Mr. Beach—"I want just to say a word or two more. It seems to me too bad to go to cuttin'. If you take his leg off—why, you never can put it on agin. Ain't that

so, Doctor? (No reply.) Duzenberry wouldn't do it—he says so, right in his little pamphlet. If you'd a called Duzenberry into consultation, mebbe things would have been better. (The Doctor does not venture to use words to express the disgust he plainly feels.) “And now Mr. Ash, why don't you ‘dominies’ get busy and try to do something for a man's body, as well as his soul? If you would only just do something that would save John's leg—why I could understand **that**—and then I might begin to think more about Soul-savin'. Ain't that plain horse sense? The Bible says ‘Preach the gospel and heal the sick,’ but you ‘dominies’ don't seem to be doin' more than half your business. I haven't been goin' to Church of late, as much as I used to do—but if I could once see you preachers save a man's leg—I think—well, I'd just take up church again. And so would lots of others;—wouldn't they?” (Again Mr. Beach receives no reply, but Mrs. Smith seems much mortified, and Mr. Ash wears the chagrined expression of annoyance and vexation.)

Dr. Cutter—(slowly)—“Mr. Smith, are you willing to submit to amputation at the thigh?”

The Sufferer—“Oh, what is the use? Give me a good big dose of morphine or chloroform and end the whole thing. I'm tired of living; and I see no chance for improvement. I am entirely discouraged and want you to put me out of my misery. Your medicine does no good. Our prayers are unanswered. Why, I know not. I used to believe that God was righteous and good, but now he seems unjust and cruel—else why does he not stop this torture? Hell can't be worse than this. There's no more comfort for me in this world! I'll

give you a thousand dollars for morphine enough to kill me. In that way, you can make an end of a bad job. Death cannot be worse than living in torture. Kill me, in some way! I don't care how!"

Mrs. S.—"Oh, John, I never thought it would come to this!"

(All are in tears; sobbing and sighs are the only sounds. Here little Amie gets down from her chair, runs to her grandpa and takes his feverish hand, the tears coursing down her reddened cheeks.)

Little Amie—"I love you, grandpa. Amie loves you, I'll say my prayers, and God will make you well. I **know** he can—and he will, 'cause he's so good." (She turns to the three men, but still holds the feeble hand.) "I don't like you men, you don't love my grandpa."

Mrs. S.—"O, yes, darling! They all love Grandpa and—"

Little Amie—(Stamping her little foot)—"They don't! Mr. Ash wants to send Grandpa away! Doctor Cutter wants to take a knife and hurt him awful! And Cousin Joe wants to give him nasty Dildock pills. They don't love Grandpa and—and—they don't love God—much!"

Mrs. S.—"O, yes, darling! We all love God;—you don't know."

Little Amie—"Well, they don't 'pend on him. They never said a word, about Him. They only think, about themselves." (Turning around again she continues), "God can help you, Grandpa; and he **will** 'cause he's good. I'll go,—and say my prayers,—and think of dear Grandpa,—and we'll love God,—and God will make you well."

Little Amie runs out and various remarks are passed by those present on that astonishing child. None suggest, or think for a moment, that her work will be of any benefit to the sufferer.* But perhaps a seed is sown in the consciousness of each listener. Who shall say?

Will this seed "fall by the wayside?"

Will it fall "on stony ground?"

Will it fall "among thorns?"

Or, will it fall on good ground?

"He that hath ears to hear let him hear." (Parable of the Sower, Matt., Mark and Luke.)

Results.

The conference ends. The Pastor returns to his study. The relative goes out to attend to the business which brought him to the city. The doctor goes to visit other suffering patients. Mrs. Smtih looks for her little granddaughter and finds she has just finished her self-appointed task of childish **love, faith and trust**.

What has little Amie done? Simply what she said she would do! She has turned to God with the prayer of **faith**! The prayer of confidence; the prayer of "sincere desire," and of trust in God! Though her words "uttered or unexpressed" may have been simple indeed, her earnest **thought**, full of Faith; and free from doubt, has had its answer through **Spirit**. The little child, had not yet come under the domination of the Great "Unreliable," with his bundles of doubts and fears. **Faith** was "seeking and finding" **Divine Power**; though

*"None saith, where is God my Maker"—who does so much for man! (Job, 35:10.)

Little Amie alone, has that pure Faith, which believes—which trusts in God and which can "remove mountains." (Matt., 17:20.)

none of those present realized this in the slightest degree! But humanity may soon understand more of this Truth; God speed the Light!

And the sufferer! He falls gently into a quiet and refreshing sleep, of perhaps several hours, unconscious of his ills. When he awakes, he is absolutely **free from pain**—and this by the aid given him through the pure, uncontaminated Spiritual **Faith** of a little child! One of which the Master said, "Of such is the Kingdom of Heaven."

O, the power of **faith**—such faith as is implanted in the **pure and loving ideas** of a little child!

Now a little more of this picture of a possible modern Job. I am unable to say that his freedom will remain a permanent condition in his human consciousness. I cannot promise him a day, an hour or a minute. That is a question of **Faith**. Spirit, has released him from bondage. Will he continue—or will his "carnal mind" again entangle and enslave him?

Jesus says, "If ye **continue** in my word.....ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

Paul says, "If thou **continue** in His goodness." (Rom. 11:22.)

From my present understanding of the teaching of the Bible and of Truth, I believe that every man's ability to protect himself from the human consciousness of pain, will be in proportion to his love toward God; and **trust** in Him.

"Trust in God," "Have faith in God!" said the Master.

Occurrences similar to this are taking place even in this age. Why do men persist in closing their eyes and ears to Truth?

Perhaps our readers may some time recall a case or cases, that substantially parallel the foregoing illustration.

If our erstwhile John Smith availed himself of the lesson he received through the work of little Amie, he became more a Christian than in his earlier years and more than were his old friends; even as Job rose in understanding superior to his three old companions. The "little child" was his Elihu.

Little Amie did not do her work through reason (the great "Unreliable"), but through her childish **purity, faith and love—SPIRIT!**

Jesus called a little child and set him in the midst of them and said, "Verily I say unto you, Except ye be converted, (regenerated—born again), and become as **little children**, ye shall not enter into the Kingdom of Heaven." (Math. 18:2-3.)

Little children have Life, Spirit, (Truth, Love, Faith)—and on these they depend. Spirit, guides and leads; and in Spirit, they trust. They know none other.

Do they **think** to a controlling extent? No! On the other hand they "take no thought," but are full of Faith and Love.

The Master set forth and exemplified the grand power of Faith! James says, "The prayer of Faith, shall save the sick." John says, "Perfect love casteth out fear." Faith, is a crystal stream ever flowing from perfect Love!

According to human customary belief, the fervent prayers of his educated and experienced minister should

have been most efficacious. Let the prayer of the most learned, pious and devout clergyman that you have ever listened to, be placed in the scales of Truth and compared with the pure and innocent **trust** of a little child. What will the balance show? This! That the child's sincere, believing **Trust**—is the prayer that is heard and answered; because it is the prayer of Faith!

Aye, verily; "Of such is the Kingdom of Heaven"—God! (Math., Mark, Luke.)

Ask John Smith how he was helped. (Does he, himself, realize the Truth?) Will he say it was by his Doctor, (who wanted to carve him)? Will he say it was by the kindness and prayers of his pastor, (who really wanted to be rid of him)? Will he say it was by the interest and kindness of his relative, (who would have brought him more "remedies")? Or would he have pointed to the guileless little trusting **child**;—who came to him with a message of Love?

The writer believes absolutely; that the foregoing illustration is in no sense overdrawn. Furthermore, I believe that if it had been an actual occurrence, John Smith might have been brought, through this experience, to a realizing consciousness of the superiority of **Spiritual power**, over human intelligence! If this brought him to **trust in God**, and he **continued** in that trust—there is no **power in existence**, that could **prevent or hinder his complete recovery!***. In this belief, I am supported by my own severe trials; and their results.

*Perhaps some one may dispute this statement; therefore I reaffirm it. Those who limit their thoughts to material conditions, will argue that someone might have murdered the sufferer and then his recovery would have been impossible. So!

Let us think and compare a little and this question suggests itself: Is not a man's existence more than what we see in his physical body? And this: "Is not the life more than meat?" Yea verily,—therefore—the true healing of the **real man**, depends in no sense on bodily conditions.

Where is the Christian who could doubt the divine power of Jesus, to heal such a case? Can we not understand, that though Jesus, the man, passed from this earthly condition centuries ago,—yet—the **Christ**, is with us ever!

Jesus was a man. Christ was **and is Spirit**: Listen to His voice. "Lo I am with you alway even unto the end of the world." "A very present help in trouble." "Fear not!" Can He be with us, only as a useless ghost? Is not His loving presence, an available blessing still? Is his arm shortened? Is His power lessened? Has His love for mankind diminished? Has his promise changed?

Is it not more likely that we, unstable mortals, have changed? The Great "Unreliable" is forever changing; and must continue in deviating uncertainty, so long as man trusts in man. It is still as of old—"the blind leading the blind."

The Christ, of God, changes not; in Wisdom, Power or Love! Have Faith in God, Spirit! Man's wisdom, **does not class with Spirit**! Man has accession to God, only through Spirit, for **Spirit is God**, as truly as "**God is Spirit**." "They that worship Him must worship Him in Spirit."

The spirit of a **man** (human reason) is not the true Spirit. It is not Life; nor of Life. Life is of God:—**Life is God**; for **God is Life**. Human reason, is not Truth. Truth is of God:—**Truth is God**; for **God is Truth**. Human reason is not Love, nor of Love. **Love is of God**; for "**God is Love**!"

Study the second chapter of First Corinthians till you can understand its meaning. Then you will comprehend the truth of the two preceding paragraphs.

In God "we live, and move, and have our being." God's power has helped you in the past; God's presence (the Christ) is your sure reliance now; God's love, is your hope for the future! **Have faith in God.**

These facts are **clear to me**, through experience.

First: The Christian Scientist, sees a light far brighter than he ever saw before, "a light from Heaven, above the brightness of the sun."

Second: He reads the Bible more than in his former days, because of a better comprehension of its sacred pages.

Third: He rejoices in a higher understanding, of the teachings of the Master. He sympathetically receives and utilizes, the writings of Paul because they are proved, in his own experience.

Fourth: He realizes, that Spiritual control, both of his human intellect and his body, is a present possibility; because in his own consciousness exists the proof; as when the blind man comprehended that he could see.

Fifth: By his work he is **proving his faith**. He is aiding in reforming the wrongdoer and restoring the sick.

Christian Science is giving to the world the **light of truth**. A glimpse of this light; "above the brightness of the sun," has been one of **my** glorious experiences.

Some time ago I was called over the telephone by the president of one of our local Banks (who had observed a little of the healing work of Christian Science) and he asked: "Who is the best Christian Science Healer in the City?"

Probably this question has been asked many times—for it must be important. Everyone wants the best

“Doctor”—(who has ever seriously discovered him?)—for even Doctors disagree, as we all know.

But, though I was unable to answer the question by giving a name, let us here say of Practitioners: It is that one who best follows and exemplifies the **Christian Life**. It is that one who has the most **Charity**—which is **Love**. It is that one who is most unselfish. It is that one who is most earnest in **desire** for doing good. It is that one who is pure in thought, (as are little children). It is that one who is most free from “envy, hatred and malice.” Read James, 1:27.

And if your practitioner indicates by word or deed a feeling of unkindness toward anyone, that practitioner ought not to retain your confidence.

Let us suppose that on the day following the scene already described, the same persons should again meet in the same room. There is also present Mrs. True, a younger sister of Mrs. Smith, who has just arrived from the great Western Metropolis, where there are probably more Christian Scientists than in any other city in the world.

Mrs. Smith describes what happened the day before and Mrs. True recognizes it as an example of the “healing power of Spirit; God;” and does what she can to explain this in words.

Dr. Ash.—“I suppose this is that “ism” which you call by the name of Christian Science, which is based upon the wild ideas of a deluded and misguided woman who imagined she was a prophet, and endeavored to set herself up as a person wiser than the great students and teachers of theology. We frequently read in the papers of the day, accounts of the way her adherents are inter-

fering both with the work of the churches and the practice of the medical profession. Members of my congregation, who had been fervent believers, have been enticed away, or permitted themselves to be drawn from the truth, by this strange and unwholesome delusion.

"I have a nephew—as promising a young man as you'd wish to see, except that as a boy, he was through hereditary influences, not very strong. He was naturally subject to very severe colds. He wandered away into this modern delusion which is doing so much injury to mankind. Well, it so happened that about this time (probably as an effect of the medical remedies he had been using during nearly all his life), he became physically much stronger. His complexion was greatly improved, his chest broadened out and he was less liable to take cold than formerly. All this was plainly on account of the improved condition of his stomach—just as Doctor Barnacle had foreseen and predicted. Any reasoning man, any man or woman of sense, could easily understand this. But I am sorry to say this clever young man, my own nephew, has become so infatuated with what he calls "Spiritual healing" that he has actually become a member, an active member of what is called a Christian Science Church! I have repeatedly remonstrated with him but all to no purpose. Why, he even sometimes laughs at me! Think of it! He even goes so far as to quote Bible texts to me! Bible texts—to a theological graduate who has studied the Bible professionally, even in the original Greek, for so many years! Isn't it remarkable? Such presumption! He occasionally quotes from a book they call 'Science and Health.' Well, one day I went over to a library and ex-

amined one of these books for myself. An hour's examination was quite enough. I read from many pages throughout the book—and—well there is no sense to it. On my way home I met Rev. Mr. Stern—not of our church it's true—but a man who is admittedly a deep Bible student. He had also made an examination of Christian Science similar to my own. We were of one mind on this subject. We perfectly agreed that there is neither Christianity nor Science in this new "cult" and that it is fraught with danger to the Churches and to mankind. There is no precedent for it. Roman Catholicism condemns it. Calvin would have opposed it. Luther would have opposed it. Wesley would have opposed it—even Channing would have been able to see its absurdity. All the old lights of religious history, have handed down records that will plainly condemn such utterly undoctrinal teachings. And more, the ablest clergymen of our day, stand like a solid wall against this impious and blasphemous heresy!"

Mrs. True—"I have heard it called blasphemy before, but this does not in the least disturb one who has experienced the good results of its Truth."

Dr. Ash—(Flushed with anger)—"Truth? What do you know about truth? Dr. Cutter, is not this disgracefully outrageous? It is an insult to call this heresy Truth."

Dr. Cutter—"Perhaps it were better to be cool and to look at conditions calmly and quietly. I used to feel about as you do concerning Christian Science. Many patients have left me through its influence. I used to say, 'They'll come back.' But they do not, to the extent I had anticipated. I cannot quite understand that

so few return. There seems little or no common sense behind it, but I must admit, that I frequently meet these same former patients, whose appearance shows plainly that they have attained results I did not expect. When my busy season is over, I propose to look into the matter. In all fairness, I cannot agree with you in unreserved condemnation. There may possibly be something in it, that may be of interest and even advantage, to the medical profession."

Dr. Ash—"Doctor, you astonish me! Are you also growing crazy over this pestilential atrocity? 'Something in it!' You will find that the Devil is in it and nothing else—purely the work of the Devil! It is hellish! I am amazed!"

Dr. Cutter—"Now, Doctor, be calm, and please don't misunderstand me. It is a duty for medical men to look into everything that in any manner pertains to health; and therefore I propose to examine it thoroughly. I of course agree with you in the belief that it is probably heinous, but we should be thorough and go to the bottom, in order to uproot it. The medical profession **must** do this, as a matter of self-defense. Pardon me for saying that your investigation seems to have been rather superficial and incomplete. My vacation of a month will soon begin and I intend to devote that time, or most of it, to looking into the operation of this so-called 'Spiritual power' which Christian Scientists claim is so different from what is known as will power. I propose to investigate this book, *Science and Health*. I have it now, but have hardly looked into it."

Mrs. True—"If, Doctor, you carry out your intentions with an earnest desire for the Truth, it is safe to

say you will know that **Spiritual power** and so-called '**will power**' are utterly averse to each other. And you may learn that these are the **two great Lights**; the glorious light of '**Spirit**,' and the dim, uncertain light of **Human Reason**, which is often in the shadow of the earth as it moves and revolves. " (Gen. 1:16.)

The Sufferer—"I don't know anything about these theories and beliefs, or how they may affect a man in my condition; but this I can swear to: Yesterday, after you all went away, I had a real good nap; and I've been feeling some better ever since; last night I rested better than I have for six months. Mrs. True says this is a demonstration of what Christian Science stands for; the '**healing power of Spirit**.' This isn't at all clear to me, but I want some more of it, even though I don't understand. Mrs. True says this is through little Amie. I don't know—"

Mr. True—"I said it was through **Faith**;—through the pure consciousness of a little child."

Mrs. Smith—"Amie, come to grandma, up on my lap—so—Now tell me what you did yesterday after you left grandpa?"

Little Amie—"Why—I just said my prayers."

Mrs. Smith—"What prayers? What did you say?"

Little Amie—"Why—I just said now I lay me—Our Father—and—now I wake up and see the light—and—God make grandpa well—I knew He could, and would." (After this long speech, Amie hides her face and will say no more.)

Dr. Ash—"I thought that was about all it amounted to. It fully confirms my first impression; the little, simple attempt of an uninstructed childish mind. Now,

Mrs. True, do you pretend to tell us that such imperfect praying as this could help a man with rheumatic gout?"

Mrs. True—"Prayer, **real prayer** involves more than words. **Faith** is the foundation and the grand **essential quality** of prayer. Jesus says: 'Become as little children.' These have **real faith**. Faith does not come of **human reason** which 'is foolishness with God.' Human reason would stain and obscure **Faith** and render it of no effect. Human reason would baffle **Faith**. Doctors consider themselves wise! Preachers endeavor to be prudent! Both 'mix up doses and roll up pills.' There is close resemblance in the methods of the 'wise and prudent.' But the little child has **what**? Not wisdom or prudence, but **faith**! Aye, **Faith**! Which of these gain the ear of Spirit? Let me ask you to read the 21st verse of 10th chapter of Luke."

(Dr. Ash opens the Bible and reads.)

"In that hour Jesus rejoiced in Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight."

(Dr. Ash rubs his spectacles, again looks over the verse and gives a pondering whistle behind closed eyes.)

(Mrs. True takes the Book, turns to 15th verse of the 5th chapter of James and reads.)

Mrs. True—"The prayer of **faith** shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.' Is not this scripture very plain and direct? Can you not believe it? The prayer of **faith**—"

Dr. Ash—"Of course I believe it; of course I believe

it; I preach it; and I endeavor to practice it;—but,—that was under the old dispensation; and it would not be applicable to this case, or to these times. The world has made great advances since those primitive days. Those unenlightened ancients had no established and reliable medical system, as we have in this advanced age. Am I not correct, Doctor?”

Dr. C.—“Well, to be candid, I must say I **do not know**. There are more doctors, more books and more medical colleges of one sort or another—good, bad and indifferent. We also have more and handsomer drug stores; an increased variety of medicines; more instruments and mechanical contrivances—some good, some bad—but when it comes to **results**, we don’t seem to be accomplishing any more than was done a hundred or a thousand years ago! We are often discovering new forms of disease—unheard of before. We inoculate against one disease and by the same process, multiply others. We deal with disease more than with health. We think we know more. I often become disgusted with many of the propositions I read of, in the medical journals, and am often disappointed in my own practice. If a man says that medicines do more harm than good, I **cannot disprove it!** For example, morphine will temporarily allay pain, but its subsequent effects are always detrimental and sometimes will place a man in slavery. Though I am in the practice of medicine, it **fails to satisfy me**. If there is such a thing as “Spiritual power” which can heal the sick, I should like to know it, for it seems to me, that to **understand** it, would be the highest attainment that a man could reach—it would be more satisfactory than prescriptions of drugs and so

forth—but (consulting his watch) I have an important engagement and must say good bye.” (Exit.)

Dr. Ash—“It does seem to me as though the world is growing insane over this new ‘ism’. I have heretofore regarded Doctor Cutter as an intelligent man, but I give him up. A ‘month’ to study such an abominable book! I can only account for this on the basis that he is losing his mind, or is completely deceived. How much better it would be, if he would spend his vacation in studying and even experimenting with various kinds of physic! Then he would be working in his own field. But I fear he may be led away and perhaps become as bad as my nephew. Lost—lost—lost! The world seems to be going from bad to worse! Just think of it! Even physicians, seem infected with this iniquitous malady.”

The Sufferer—“Well, doctor, you may be right, but on the other hand you do not quite convince me. I have been an attendant and a supporter of our Church for many years, have listened to sermons and prayers and they seemed to benefit me; but I wonder why I am **not satisfied**; I wonder why the Churches do not seem able to meet the necessities of mankind. I thankfully appreciate your kindness and know your earnestness, both in your prayers and in your sermons; but I do not see the light! There is something lacking. **I gain no understanding**: My faith in the doctors and in the preachers seems to be vanishing. They seem only ‘vanity and vexation of Spirit.’ My own attempts to pray seem utterly ineffectual. They bring no relief.”

Dr. Ash—“O I am sorry—sorry indeed for a man who loses his faith.”

The Sufferer—"Faith!...Faith!...What is faith? I try to grasp it, but it is like trying to clutch the air. Nothing remains. Can I gain faith in medicines through their failures? Can I gain faith through my prayers, or those of my minister and my friends, when they seem unanswered day after day and month after month? Is there to be expected any encouragement from these repeated disappointments and failures?"

Dr. Ash—"Persevere! Persevere! The Bible says, 'Pray without ceasing!'"

The Sufferer—"Doctor, we read a little while ago—"The prayer of faith shall save the sick." This word 'Faith' stands out before me. 'Faith!' Mrs. True says I have been helped by the 'pure Faith of a little child!' I would like to comprehend this. I know I'm better—but I don't see how it came about—"prayer of Faith"—I don't recall that I ever uttered such a prayer, since my mother kneeled me down and tried to tell me about God! I really had faith then, but it soon got away from me and I've never known it since. I really believed then that God lived in Heaven, which was far away—up above the sky, for so I was told and so I believed. 'Faith!' 'Faith!' I had it then, even as little Amie has it now. 'Faith!' Today I seem to see something, of its long lost shadow—but I seem to be in a foggy mist. An anxious, kind and loving face as it were before me, but the frowning and cruel faces of doubt and fear on either hand. Mrs. True tells of Spiritual power and Spiritual man and—"

Dr. Ash—"Certainly! Certainly! That is what I have been endeavoring to explain for so long. But this must come through intellectual perception."

The Sufferer—"Spiritual power, has never yet been explained to me. It seems somehow, closely united with faith. **Faith!** Surely I had more of it when a little child, than I have ever had since. It has indeed been growing less.

"Reflection makes me ask—are the physicians, or even the preachers, giving me **faith**? If not—**why not**? Why do they have so many differing theories and opinions? Why change them from time to time? Do not changes indicate doubt—rather than faith? Can a **man** who is himself in doubt, inspire **faith** in others? Does our own reasoning, give us **faith**? If you reason out a conclusion that is convincing to you—can you know that your conclusion will satisfy your neighbor? Will the conclusion of your neighbor be proof to you?

"Questions like these multiply themselves in the thoughts of a man lying in pain and suffering. I have tried to avoid them—but they will spring up. I am looking for **Faith!** I do not find it in human reason, nor through the operation of human reason. I have faith in life, because I am conscious of existence. I have faith in truth, because truth can make no mistakes. Faith then exists. It cannot come from the fleshly body. Mrs. True says it does not come from or through the human mind.

"Jesus, the Christ, always one with Life and Truth, said, '**God is Spirit.**' He also said, "**The Kingdom of God is within you.**' Then **Spirit** must be **within me**—and through this alone can I attain this Faith, which for so long a time I have sought. I am unable to, as we say, 'reason it out.' This idea of '**Spirit**' is new to me. 'The Kingdom of God **within you!**' What does it mean? He

who truly comprehends and **realizes** this has a rock on which **his faith** can stand.

"I know I have been helped; how, I cannot describe. Mrs. True declares, it is through the faith of a little child! I want to know more of this!—**Faith!**"

Dr. Ash—"Mr. Smith I will appeal to you as your friend; not as your pastor only, but as an old and tried friend of many years. Do you consider it just to prefer the unfounded assertions of Mrs. True to the realities I have been so earnestly endeavoring to set before you for so long a time? Is it right? Is it wise for you to forsake the true Church, for a delusive 'ism'—and all through the presumption of a silly woman—an unthinking woman—who has apparently been deluded by another misguided and meddling woman?"

Mr. Smith—"I am searching for Faith! I am starving for Faith! I am asking—and seeking—and knocking for Faith! That **Faith** which stands 'not in the wisdom of men, but in the power of God!' " (1st Cor. 2:5.)

Dr. Ash—"Do you expect to find it by going into the barren deserts outside the established Church? I have for years been earnestly endeavoring to increase your faith even as my own."

Mr. Smith—"Yes! Yes, Doctor, I appreciate your kindness and the motives which actuate you in your labor. It is not for me to question **your** faith. But this I will say: I fail to see proofs of it. The Bible says, 'Faith without **works**, is dead.' What evidence is there that **your** faith, is more firm than even mine? You seem to offer only an ineffectual faith; and this does not satisfy me."

Dr. Ash—"O, generation of vipers!"

Mr. Smith—"You have just offered me your most kindly advice: do you think I am your friend?"

Dr. Ash—"In the past, I have had no reason to doubt it."

Mr. Smith—"Permit me, then, to make a suggestion. It seems to me that the last twenty-four hours have been the most important of my life, through what I have heard and what I have read, in explanation of the relief that has surprised me. Mrs. True believes that I have received and am receiving benefit, that is a first-fruit of the 'prayer of Faith!' Is there any better solution?"

Dr. Ash—"It ought to be clear to you, that the remedies you have been taking since Dr. Cutter last changed your medicine, is just now having its effect. What could be more natural or more reasonable?"

Mr. Smith—"That may be satisfying to you. Here are the facts. Medicines have brought continuous disappointment. Here is an unlookedfor improvement. I know I'm better, for today I have but little pain. Here is an explanation which is not disproven. Let us examine it with the assistance of one who has learned something of its blessings. Mrs. True loaned me this book (taking it up and reading) 'Science and Health, with Key to the Scriptures.' By Mary Baker Eddy. Last—"

Dr. Ash—(Interrupting)—"The work of evil, by the child of the devil."

Mr. Smith—(Continuing)—"Last night, I read the author's preface and it gave me a very different idea of her, from what I had formerly. This morning I care-

fully read the chapter on prayer—the first chapter and—”

Dr. Ash—(Again interrupting)—“Why, Mrs. Eddy never prays, she disbelieves in prayer!”

Mr. Smith—“Doctor, if you are my friend, please be quiet and listen to the voice of a friend. I have heard of ‘the prayerless Mrs. Eddy’ and thoughtlessly believed the imputation. I now realize to an extent, from her own words, what **really** is her concept of prayer, and how it differs from that which I have held from childhood. I will not attempt to go into particulars, but this I will say: **I have never read, in all my life, so concise a statement, on any subject, as that embodied in the first chapter of this Book—the chapter on prayer.** I would like to read the first paragraph—Mrs. True, won’t you please read aloud the first paragraph of the chapter on prayer?”

Mrs. True—“Pardon me for declining. Dr. Ash does not want to hear it and it is not wise to press it upon unwilling ears.”

Mr. Smith—“Well, Doctor, I propose to read and examine this book in a careful and impartial way. Mrs. True says that no Christian objects, nor can object, to Christian Science and—”

Dr. Ash—“What? What? You yourself have heard me condemn and denounce it from my pulpit. Does Mrs. True mean to insinuate that I am not a Christian?”

Mrs. True—(Smiling with good nature)—“By no means, Doctor. By no means. Pardon me also for saying, you have never condemned Christian Science—you have only condemned what you have **supposed** it to be.

Pardon me again for saying kindly but firmly: it is not just to condemn without examination.

"Mr. Smith is going to study it with an awakened interest. Doctor Cutter expresses his intention of giving most of his time for a month to investigating the book 'Science and Health.' You have scarcely looked into it! Yet you condemn it! Is this just?"

Mr. Beach—"Now I barely wish to say a word or two. You know I'm goin' back home today and it's gittin' along toward train time. Now when I came down to the city, I was intendin' to buy a book like one of my neighbors has, called 'The Universal Family Physician', to take home—and he claims there's a power of good in it. He says it's about as good as havin' a doctor right in your own house.

"Now there's no comfort in payin' a doctor's bill. If you buy a chair, or a stove, you can pay for that and be cheerful—'cause you've got something for your money. But a doctor's bill—why it's like payin' damages for bein' hit. I'd like to cipher out some way of keepin' away from doctors.

"We've got two doctors up in Squedunk, now. You recollect old Doctor Podgers—John?—Well, he's there yet. Same old grey mare—same old saddle bags! He's a calomel doctor. Then there's Dr. Green; he's a young homeopath. Dr. Podger's patients call him a young humbug and say his medicines don't amount to nothin'. As far as I can see, people die just about as much with one as t'other.

"But, I want to tell you what happened. Last night after John quit reading, I borrowed that book from Mrs. True, took it to my room and read in it till nigh about

midnight. I read that same chapter you were speaking about, the chapter on prayer, and I call it sound sense—best I've ever seen. I read a lot more without understandin' much, but it seems to deal wonderful with health of body and health of mind, through trust in God. Thinking about this, I used to pray that God would do certain things according to **my** notion. Dominies are doin' the same today. Praying that changes **us**, and **our** plans, and leaves Him to arrange His own, seems to be more regular, to **my** way of cipherin'.

"Well, I went down right after breakfast and bought a 'Science and Health;' and I'm intendin' to study it without prejudice and to leave out the Medicine book for this year. Well—I must hurry along to catch my train. Good-bye, John—you're lookin' easier than you were and no mistake. Good-bye." (Exit.)

Dr. Ash—"It is amazing! It passes understanding! The attention and interest, shown in that book—what can be the cause of it? Mrs. Smith, you have not yet expressed your thoughts on this subject? Are you also deserting me?"

Mrs. Smith—"O no, Doctor, not deserting; I am wondering and trying to account for the improved condition of my dear husband. In the past, I have had many disputes with my sister. She is so much younger, that I thought she should yield to my judgment. She would be so positive! I would get out of patience with her—she would only laugh—then I would forbid her ever daring to mention Christian Science to me again. But today, as I see what a relief has come to this suffering home, I find no way of accounting for it so clearly as the explanation given by my sister. She has been right; and I have been wrong!"

(Here Mrs. Smith—her eyes filled with tears—breaks down completely and going over to her sister, throws her arms around her—unable to speak—but sobbing with the humility, yet with the joy of a grateful heart.)

Silence reigns. (The clergyman uses his handkerchief, but presently finds his voice.)

Dr. Ash—"This is remarkable! Indeed remarkable! I want to be fair! Have I been hasty and inconsiderate? I want to be liberal—yes, liberal; but there are many men who consider themselves liberal but really are not. Am I one of them? Can this be? Hy—Hy! Well-a-day! I am puzzled! (Again he whistles.) Mrs. True, how is it that your people speak always with such positiveness, on this subject of healing?"

Mrs. True (smiling)—"Why that question, Doctor, is an easy one to answer. Most of them have been benefited in some way, through Christian Science, and there is no evidence so strong, as that which comes through one's own experience. When one who has endured suffering for perhaps years,—has exhausted the skill of physicians and sanitariums and then has been healed, or benefited, through Christian Science—to him, I say, it is distinctly a demonstration of 'The Spirit and of power',—his faith thereafter does 'not stand in the wisdom of men, but in the power of God.' (1st Cor., 2:4-5.)

"The faith of those who have been thus relieved of physical or mental suffering, corresponds to that of the blind man, described in the 9th chapter of John."

Dr. Ash—"Such comparisons shock me! Sacrilege! Blasphemy! How can you dare to draw a comparison

between this modern invention and the ancient works of Jesus?"

Mrs. True (Quietly)—"Why not?"

Dr. Ash—"Because of its iniquity and wickedness. Did not Jesus die almost two thousand years ago?"

Mrs. True—"Jesus, grandest of men, yes:—Christ, the Son, one with Father, lives—is with us always—and is available today. 'Lo, I am with you always,' is not a declaration to be ignored or set aside. Jesus exemplified the Christ. But the Comforter,—the ever-living 'Spirit of Truth,'—is ever with us in presence and in power. Proofs of this are made manifest today. The 14th of John is one of the great chapters which sustains this grand truth, of the ever-presence, of Spiritual power."*

Dr. Ash—" 'Spiritual Power!' 'Spiritual Power!' Why should I not be better able to understand this, than one so young, my junior by so many years? I have from youth been studying the Bible, preaching the word and fighting the Devil. How can Spiritual Power, be explained in any way, so well as through the careful methods of Theology? How have **you** attained a knowledge of 'Spiritual Power'?"

Mrs. True (laughing)—"The little that I know of Spirit, has resulted from the teachings of Christian Science and from receiving so many benefits, through this power. Experience gives proof. You just now referred to my youngish appearance: My sister will tell you, that I appear now much younger than ten

*"The spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John, 14:17.)

years ago—when I wore glasses and was supposed to be a victim of consumption. Gloomy forebodings are now only memories of the past.”

Dr. Ash—“Tell me more of the particulars of this change—and how Christian Science has any connection with it?”

Mrs. True—“Pardon me for declining this, as unnecessary. You glanced into our text-book to only find fault with it; and seemed to find what you expected. Pardon me, Doctor, for relating a little story which perhaps may here be applicable.

“An old farmer one evening about dusk directed his twelve-year-old son to take a message to a neighbor who lived a half mile or so up the road. The boy hesitated and did not want to go. ‘What’s the reason?’ asked the father. ‘I don’t want to go through that piece of woods,’ replied the son. ‘Why?’ the father asked. ‘I’m afraid I’ll see a ghost.’ ‘Well,’ replied the father—‘If you are looking for a ghost you’ll be likely to see one, or perhaps a whole family of ’em.’”

(This brings from Mr. Smith an uncontrollable paroxysm of hearty laughter—the first he has enjoyed in many months—and makes him entirely oblivious, of the torturing pains of rheumatic gout. In this he is quickly joined by the happy voice of Mrs. Smith and soon by that of Dr. Ash himself, who, however, soon finds his words and his kinder nature.)

Dr. Ash—“I must admit, Mrs. True, your anecdote hits me fairly, as a righteous rebuke. I have been looking more for evil, in this book, than for good. It is a plain duty to investigate before passing judgment. I

propose to obtain a copy and give it a careful examination from preface to conclusion, looking for good.

"Your reference to the '**Two great Lights**' as referring to **Spiritual Truth** and **Human Reason**, is to me a new view. I must look into it."

Mrs. True—"Oh! Well—regarding the 'two great lights' of which I spoke to Dr. Cutter, I make no positive assertion, but prefer to say that the account may easily be said to symbolize **Spiritual light** and the **Light of reason**.

"No one can speak positively, but they seem to resemble **Truth** and **reason**. Perhaps you may find this suggestion of some use as you study the account. No one can know (certainly I do not), none should be too assertive, but suggestions like this may be of value. It may be plain that the account of the Exodus from Egypt, is more important as allegorically representing man's escape from the bondage of Evil, than as a physical occurrence. The last five verses of the book of Exodus tell of a '**cloud**,' an obscuring **Cloud** that prevented Moses, etc. Does not a cloud prevent us of today from fully understanding the grand truths of the Bible?"

Dr. Ash—"It certainly does. I shall think more on this subject than heretofore."

* * * *

In such an examination, we leave our case to that jury which is made up of the grand aggregation of impartial Christians—now so rapidly increasing—who are looking for the Light of Spiritual Understanding, as described in the 9th verse of John's first chapter.

These four men, the erstwhile Sufferer, the honest Doctor, the frank and plain-speaking relative, and the prayerful, earnest, kind but somewhat biased Minister, are now taking up the study of Christian Science. What they will learn will depend chiefly upon their earnestness,—upon the strength of their **desire**. To read the Bible, is one thing—to **study** the BIBLE, is indeed another!

If they are sincere in their desire for good, they will surely find it and this will be the result:

First. All, will be able to read and study the Bible, with an improved understanding of its message to mankind, and with increased **hope** and **faith**.

Second. The Sufferer, will realize that, The Power, which can help him, can also heal him; and this will bring into his consciousness the "Faith" he so much wished for, even the **faith** he had when "his Mother kneeled him down."

Third. The Doctor will learn to talk and think, less of disease and more about health; his prescriptions will be fewer and shorter; he will consider more the Real force which heals; and his success will be more apparent.

Fourth. Cousin Joe will not be likely to invest in the "Universal Family Physician" and may even shun "Dusenberry's Opedildock and Pills."

And last. Our dear old friend the minister will not only realize the injustice of condemning through prejudice, but he will be brought to a study of the Bible with a **new concept** of its meaning;—like Job's old friends he will be "amazed" at discovering some of his old mistakes; that "Multitude of years" and "Great

men" are indeed "not always wise" (Job, 32:7 and 9); and that Biblical Truth is not confined within the walls of Theology, as he had formerly believed. Then will his kindness grow more kind, his charity more charitable and he will **realize** that the Light of Spiritual Understanding is the "True Light, which lighteth every man that cometh into the world." (John, 1:9.)

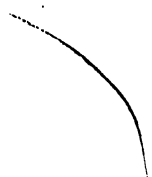
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